

**IN THE NAME OF ALLAH, THE UNIVERSAL BENEFACTOR,  
MOST GRACIOUS, MOST MERCIFUL**

*P A T H O F S A L V A T I O N*

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**22. He is Allah, than Whom there is *La ilaha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.**

**23. He is Allah than Whom there is *La ilaha illa Huwa* (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him.**

**24. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names . All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.**

**59:22,23,24**

**57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.**

**10:57**

**10. They who disbelieve and deny our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.**

**5:10**

Sarajevo, 2003

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## P R E F A C E

Praise be to Allah, the Ever-Living, Master and Creator of all. May Allah's infinite mercy and blessings be upon Muhammad (s.a.w), on all His prophets, true believers, all Muslims, righteous and good people. This book aims to explain to people the path of salvation and to teach them how to get on this path. This book provides general warnings and instructions. It urges people to wake up from the intoxicating dream of worldly life. Awakening from this dream is not pleasant, especially to those who have gone far away from the right path. To them this can be so distressing and returning to their old fallacies seems so pleasant and relieving, that they never wish for such an awakening. The transition from bad to good is the most challenging process, but after that it gets easier, much easier. Naturally, it gets easier for those who sincerely regret their erroneous and worthless way of living and who strive with all their being to improve themselves and find the right path. Indeed it is the most significant matter in human life. Will they, on this last step of their journey, have the strength to achieve their purpose (goal) of creation, existence and life and be saved permanently, living eternally in Jannah – a civilization which cannot be conceived in this life or will they turn a deaf ear to this purpose and be returned back to that figure and form and the place and situations which are appropriate to their deeds i.e. cast into Hell, an awful abode which they will never get out of. Reward and punishment are both powerful stimulants in the awakening of man. The decision belongs to the man. He has the right to

choose and he will answer for his choices. His deeds will be weighed in order to determine whether he should be rewarded or punished. The accounting of deeds (Judgment Day) and reward and punishment are eternal. Everyone will be brought to account before Allah, their Creator, who created all the worlds, who is Eternal, Absolute, and Magnificent in size and in power. They will account for their deeds before Allah, the Most Just and on the Day of Judgment all accounts will be taken. Even the smallest deed will not escape the accounting.

**82:1-19**

**Al-Infitar**

**In the name of Allah, the Most Gracious, the Most Merciful**

- 1. When the sky breaks apart,**
- 2. And when the stars fall, scattering,**
- 3. And when the seas are erupted,**
- 4. And when the [contents of] graves are scattered,**
- 5. A soul will [then] know what it has put forth and kept back.**
- 6. O mankind, what has deceived you concerning your Lord,**  
**the Generous,**
- 7. Who created you, proportioned you, and balanced you?**
- 8. In whatever form He willed has He assembled you.**
- 9. No! But you deny the Recompense.**
- 10. And indeed, [appointed] over you are keepers,**
- 11. Noble and recording;**
- 12. They know whatever you do.**
- 13. Indeed, the righteous will be in pleasure,**
- 14. And indeed, the wicked will be in Hellfire.**
- 15. They will [enter to] burn therein on the Day of Recompense,**
- 16. And never therefrom will they be absent.**
- 17. And what can make you know what is the Day of**  
**Recompense?**

**18. Then, what can make you know what is the Day of Recompense?**

**19. It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah.**

This book contains references to the Qur'an, the word and law of Allah and the teachings and remedy and guidance and mercy... The book also explains how to approach the Qur'an. It also explains how to approach faith. The book has six chapters. Each chapter is an original review based on the Qur'an, Sunnah, reflections on the world and life. The originality derives from the Qur'an and Sunnah and is compliant with them.

The first chapter deals with the purpose of creation, existence and life of man. The creation of man is explained for the first time as it should be explained. This chapter also defines the state of awareness, cognition and approach to reality in the only way that they can be defined: through the relationship between man, the world and Allah. It presents us with the definitions of subjective thinking, comprehension, understanding; rational conception, reasoning, understanding, comprehension as a qualitatively higher level of awareness, cognition and approach to reality. It briefly talks about sensory deception and how to deal with it. The chapter about human nature talks about the full journey of man. It discusses the creation of man and the living world in a new and only rational way. So far, the creation of man has been discussed through Darwin's theory and through the subjective mind which the ignorant call common sense.

The second chapter is about passion of man as the most fundamental obstacle on the way to salvation. Passion is classified in two ways, according to type and purpose. This, too, is an original approach.

The third chapter is about the fundamental errors of the heart, mind and thinking. A biased heart and passion are the cause of deception of senses and lack of awareness. The mind is defined as well. The chapter clearly explains what sub-consciousness is and what the path from darkness to light, and vice versa, is like. The chapter also

covers thinking errors, explaining them with examples, which is also an original approach.

The fourth chapter talks about false knowledge.

The fifth chapter deals with the extremities of mental states in a new way. It clearly defines the pairs of opposites of mental states, how and when they interchange and how to suppress and eliminate them from life, with regard to the pairs outside the allowed-normal limits. There is also a lesson on how to act for those who have accepted the faith. Furthermore the chapter explains who the fanatics are and where they exist. This, too, is an original approach.

Chapters 2 to 5 present the layers of unbelief (depths of evil).

The sixth chapter deals with morality - piety. It talks about the foundations of morality and how to learn and adopt them. It talks about good deeds. It presents an original definition of a good deed. It also discusses the value of good deeds. The last section of this chapter speaks of those who only pretend to believe, disrupt the religion, present a false image of it and prevent others from finding the path of salvation.

I pray to Allah (SWT), the Absolute, the Magnificent, the Ever-Living, Master and Creator of all, the Most Gracious and the Most Merciful, that He enables people to wake up from delusion and find the path of salvation and be saved! Amen!

Sarajevo: 1985

# **C O N T E N T S**

## **1. THE WAY OF ALLAH**

INTRODUCTION

NATURE OF ALLAH

STRIVING TO ACQUIRE THE NATURE OF ALLAH –  
FOLLOWING ALLAH'S LAW

HUMAN NATURE

## **2. PASSION**

PASSION IN GENERAL

SINS

2.2.1. UNFORGIVABLE SINS

2.2.2. GRAVEST SINS

2.2.3. GRAVE SINS

LOW PASSIONS – WRONG GOALS IN LIFE

CHARACTER FLAWS – DEEP-ROOTED ERRONEOUS  
HABITS

## **3. FUNDAMENTAL ERRORS OF THE HEART, MIND AND THINKING**

ONE'S OWN SELF

FUNDAMENTAL ERRORS OF THE MIND

FUNDAMENTAL THINKING ERRORS

3.3.1. EXAMPLE FOR THE FIRST FUNDAMENTAL  
THINKING ERROR

3.3.2. EXAMPLE FOR THE SECOND FUNDAMENTAL  
THINKING ERROR

## **4. FALSE KNOWLEDGE**

DELUSION

MISCONCEPTIONS – INADEQUACY OF ASSOCIATION  
EXAMPLES OF SATAN'S SCHEMES

## **5. EXTREME MENTAL STATES**

EXAGGERATIONS

LESSONS FOR BELIEVERS

A NOTE ON FANATICISM

## **6. MORALITY - PIETY**

FOUNDATIONS OF MORALITY

## GOOD DEEDS

6.2.1. CONDITIONS FOR A GOOD DEED

6.2.2. PERMITTED – GOOD DEEDS

6.2.3. GIVING RIGHTS TO THOSE WHO ARE ENTITLED TO  
SUCH RIGHTS AND IN THE RIGHT MANNER

6.2.4. DOING GOOD DEEDS

6.2.5. THOSE WHO PRETEND TO BELIEVE



# **1. THE WAY OF ALLAH**

## **Introduction**

It is an indisputable fact that a sensible life is only the one for which man was created. Only that which coincides with the goal-purpose of human life is rational, and a man who lives for this purpose is sensible. Man needs to recognize the purpose of his creation and his life. What is the purpose-goal of man's creation and man's life? This question is the first of all questions and has the highest priority to receive a truthful answer. Any man, who is able to think, is obligated to find the answer to this question.

How and by what means does one reach the true answer? What does it take to find it? Can the man obtain the answer from his environment? Can he come up with the answer with the help of what he owns? Is it enough? Does he need help from the outside? Is it possible to overcome the space-time limitations? All these are initial questions, each of which opens up a book.

It has to be said that a man can, based on his surroundings, understand that there is lawfulness i.e. that behind everything there is a Creator, Powerful and Wise. However, a man cannot, based on his surroundings, know what his purpose is, what kind of a path leads to this purpose, what his responsibility or destiny is. The answer can only come from the One who has created him. He will instruct him to find his purpose and show him the way that leads to it and tell him what his responsibility and destiny is. The instructions are written and sent only by the One who has created him. These instructions are Allah's Books - revelations sent by Allah to His Messengers. These books were meant to be a guidance for people and nations, and the final Book of Allah, the Qur'an was sent down to all mankind, and the last Messenger of Allah Muhammad (s.a.w) was a Prophet sent to all humanity, all peoples, all nations and all of the jinns.

**34. And every nation has its appointed term; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment).**

**35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you, My Verses, then whosoever becomes pious and righteous, on them shall be no fear, nor shall they grieve.**

**7:34,35**

The answer to the first question of all questions is in the Qur'an, the Pure and Wise, in many of its sections, and in one section it is clearly stated:

**30. So set you (O Muhammad) your face towards the religion of pure Islamic Monotheism *Hanifa* (worship none but Allah Alone) Allah's *Fitrah* (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in *Khalq-illah* (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not. [Tafsir At-Tabari, Vol 21, Page 41]**

**30:30**

**\* Muhammad (s.a.w) said: "Every child is born on Al-Fitrah (nature), but his parents convert him to Judaism or Christianity or Magianism..."**

The ayah is talking about the orientation toward the goal-purpose of the creation of human beings, and that is Fitrat-Allah (Allah's nature – Allah's attributes applied to man).

It is talking about turning one's face toward Fitrat-Allah, rejecting one's false face, which is formed by false, sinful living and which is formed by other people. It is talking about harmonization. The man should harmonize his deeds (feelings, thoughts, speech, actions, attitudes) with the nature of Allah which is presented in the Qur'an and explained by the Sunnah of Muhammad (s.a.w), the Messenger and Prophet of Allah.

It is talking about reason and its foundations, orientation, concentration, commitment, control, invariance, correctness, true faith. The ayah conveys a great lesson, which is a general instruction to all people. In order to follow the instruction one must study the nature of Allah – Fitrat-Allah, one must learn how to strive for it, understand its sense and foundations. It is thoroughly explained by the Qur'an and Sunnah.

## **Nature of Allah**

It has already been stated that the goal-purpose of man's creation, existence and living, is belief and aspiration to acquire the nature of Allah. The nature of Allah is presented in the Qur'an through various events, through instructions, guidance, mercy, prohibition, conviction, punishment, compassion, advice, permission, forgiveness...

By reading the Qur'an, man becomes acquainted with Allah's nature. It truthfully conveys Allah's attitude towards salvation and ruin, the future (otherworldly) and current (worldly) life, rewards and punishments, the responsibility of people for their deeds, the right path, the wrong path, misguided people, believers and non-believers, true believers, heretics, Muslims, Christians, Jews and other recipients of Allah's Book, infidelity, hypocrisy, sin, idolatry, violence, polytheism, superstition, delusion, ignorance, passion, learnedness, degrees of cognition, mental states (levels), reason, belief, measure, people, beings, the animate and inanimate world, His Messengers, their families, friends, enemies, nations, ruination, progress, purity, goodness, generosity, wisdom, vices, shamelessness, exaggerations, perversions, obscenities, programmability of the soul and its sealing, events that passed and events that will happen until the Day of Judgment,... all truthfully in the right amount. When man understands the attitude of Allah towards all things, only then can he properly form an opinion about all things and be on track to evaluate and judge correctly. When man has read the entire Qur'an, only then can he begin to have a notion of Allah's nature. The notion of those who do not believe and who do not want the truth is false and superficial and they have led themselves astray by reading it. Those who are not arrogant and are not oppressors,

though sinners, they can get a correct understanding of the nature of Allah, and for them there is more hope.

**97. So We have made this (the Qur'an) easy in your own tongue (O Muhammad), only that you may give glad tidings to the *Muttaqun* (pious and righteous persons - See V.2:2), and warn with it the *Ludda* (most quarrelsome) people.**

**19:97**

By reading the Qur'an, the living man (a living man is a man who listens with open ears, looks with open eyes, and thinks and understands) changes his opinion and feelings and receives the Qur'anic understanding and sensibility, he replaces his false self, false person with the Qur'anic understanding and sensibility, he replaces his false self, false person with his Qur'anic self which is his real person - Allah's nature applied to man.

While reading the word of Allah, man needs to understand the words; he needs to know which parts are more important and what the conditions for each part are. He needs to change his erroneous thinking, feeling and doing, his false self. He needs to obey the orders of Allah Almighty, acknowledging the priorities and conditions. He needs to stay away from what is prohibited, recognizing the gravity of every sin. During the Farewell Sermon, Muhammad (s.a.w) said:

**“O people! The Almighty Creator has without doubt openly revealed in His Book the Qur'an, which was sent to all mankind, the things that are allowed, as well as those from which you must keep away and abstain. Therefore, consider permissible what is permissible and forbidden what is forbidden. Trust in the book that was sent to you and its secrets which fascinate minds and act according to its proper and firm decisions to which there can be no objection. Use the knowledge learned from the words of wisdom it contains.”**

Man is required to live as his Qur'anic self, which is his true nature-true person. By doing so and cleansing himself, by finding out and repenting he is achieving a greater degree of closeness to Allah's nature, which is inscribed in the human heart and which is transcendent and

integral. People should be careful not to confuse the nature of Allah, which is perfect, with the nature of Allah, which is inscribed in the soul of man, because by doing so they commit shirk, as was done by some dishonest, insufficiently pious and insufficiently sensible Sufis. Allah's nature is presented in the Qur'an through his attitude towards everything through His attributes. The entire living world is an example of His creation. The entire universe is an example of His creation. We may have grasped a small portion of it, but it all remains so deeply incomprehensible.

**73. O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought.**

**22:73,**

**22. He is Allah, than Whom there is *La ilaha illa Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.**

**23. He is Allah than Whom there is *La ilaha illa Huwa* (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him.**

**24. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names . All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.**

**59:22,23,24**

**Muhammad (s.a.w) said:**

**“The best of all deeds is to have faith in Allah and to fight for His Cause.”**

## **STRIVING TO ACQUIRE THE NATURE OF ALLAH – FOLLOWING ALLAH'S LAW**

In the thirtieth ayah of Surah Ar-Rum, Allah says:

**“So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.”**

The first sentence of the ayah clearly states that the goal-purpose of creating people is belief and aspiration to acquire Allah's nature applied to man. Living a life for this purpose deems it a sensible one and such belief and striving to achieve is called reason (faith - law of life).

Reason-Faith-Nature of Allah applied to man is true belief in the nature of Allah (in Allah) and true aspiration for the nature of Allah (for Allah). He, who believes and truly strives to do what he was created for, is rational. The rest is defect of reason or irrationality (in various degrees). In order to strive for something one must first believe in it, there is no aspiration without faith. Reason has two foundations which are inseparable, and they are true belief in Allah and His nature and true aspiration to achieve closeness to Allah and His nature. There is no aspiration to achieve closeness to Allah and Allah's nature without belief in Allah and Allah's nature. Furthermore belief in Allah and His nature is not real if one does not strive to achieve closeness to Allah and His nature. Faith confirms actions and actions confirm faith. They are inseparable.

**Muhammad (s.a.w) said: “Allah does not accept faith without good deeds or good deeds without sincere faith.”**

It can be said that: The first foundation of faith-reason is true faith in Allah and His nature and it is called iman. True faith-reason is sincere and proper. It is proper if it is in compliance with Allah's attitude towards all things as conveyed in the Qur'an and by the Sunnah, and it is sincere if such notion is received by the heart. This means that every single thing should be contemplated with an integral-transcendent consciousness\* of Allah's attitude, as a result of which the error in the soul of the matter for all things (in order of priority) is corrected and then received by the heart with the ability to discern the true from the

false. This is a means of enlightenment and purification of the heart and soul.

The second foundation of faith - reason is true aspiration to achieve closeness to the nature of Allah and Allah Almighty. Such aspiration is reflected in the true pursuit of what draws one closer to the nature of Allah, which was permitted and ordered by Allah, and in abstaining from what pulls one away from the nature of Allah, which is prohibited and condemned by Allah Almighty. The second foundation of faith-reason is called Islam.

Faith-Reason-Nature of Allah is the religion-law of living or true living. This truth has an integrally-transcendent quality. Truthfully means sincerely and properly. Man's word is true if it is proper and sincere. If it is sincere, but not proper, then is not true, if it is proper but not sincere, it is not true, etc.

**14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islam),' for Faith has not yet entered your hearts. But if you obey Allah and His Messenger, He will not decrease anything in reward for your deeds. Verily, Allah is Oft-Forgiving, Most Merciful."**

**15. Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful.**

**49:14,15**

Many people have the wrong impression about the nature of Allah, those who waswasa or invent falsehood against Allah. Their faith is neither pure-sincere, nor proper. And those who do not believe in Allah, in fact believe in the lies and falsehoods against Allah. Faith is the basis of human life. In his heart and soul man is always looking for something to rely on and believe in. He can be aware and unaware of what he believes in. To believe is to imitate the already registered program or programs.

\* Integral-transcendent knowledge and consciousness will be discussed further below.

However, man should get to know the most fundamental programs that are inscribed into his heart and soul. This forms the true essence of man. And the essence is faith – nature of Allah. That is the truth. It presents the true answers to everything unambiguously, this knowledge is called Muhkammat (integral knowledge which is transcendental and which comprises only what is true. Nothing untrue can be a part of it). Most people possess the knowledge Mutashabihat (that which can be interpreted differently).

**7. It is He Who has sent down to you (Muhammad) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkam* (commandments, etc.), *Al-Fara'id* (obligatory duties) and *Al-Hudud* (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (*Tafsir At-Tabari*).**

**8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."**

**9. Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allah never breaks His Promise".**

**3:7,8,9**

Those, who possess solid knowledge, have penetrated into their true essence which provides unambiguous, truthful answers, which are integral and transcendent, which are the basis of the soul, and one can only trust the basis of the one to whom this basis belongs. Here lies the limit of man's potential. He who has created the basis (Allah Almighty)



can talk about it. Only Allah's Prophets are those whose ability to exceed the limit and understand the essence is increased by Allah.

**7. Nay! Truly, the Record (writing of the deeds) of the *Fujjar* (disbelievers, sinners, evil-doers and wicked) is (preserved) in *Sijjin*.**

**8. And what will make you know what *Sijjin* is?**

**9. A Register inscribed.**

**14. Nay! But on their hearts is the *Ran* (covering of sins and evil deeds) which they used to earn.**

**83:7,8,9,14**

Indeed most people spend their entire lives in vain and never question the real purpose of life. Their hearts are inclined to passion and self-interest, which have become their purpose-goal, and therefore they neither see nor hear nor understand.

By following their passions and self-interests, they acquire habits which are deeply rooted in their souls and this defines their wrongly acquired essence. The wrongly acquired essence covers up the true essence of man, forming his experience, nature and character. The true essence of man precedes experience and it has the characteristics of a priori knowledge.

The true aspiration to gain closeness to Allah (and His nature) is explained by the **Qur'an** and Sunnah. Muhammad (s.a.w) is a role model for all humanity with regard to true faith and true living in conformity with Allah's nature applied to man. Such faith is accepted by Allah Almighty and such believers are praised by Him and will be rewarded.

**Muhammad (s.a.w) said: "Allah does not accept any worship (piety) or good deeds, unless they are done sincerely and in pursuit of His countenance." Muhammad (s.a.w) said: "Allah loves to see one's job done at the level of Itqan."**

It is clear that acquiring knowledge and cognition are achieved by means of thinking. Furthermore, thinking depends on the internal state of man. State of the mind and heart determines the state of man, and such internal state and relation is followed by the external state and

relation. State of man depends on the approach to reality and the knowledge and awareness of it.

The most comprehensive relationship between the Creator and the created i.e. Allah, the world and man, is determined by the state of man. This relationship defines the states of man and the levels of the mind and consciousness to which they belong.

**20. What is the matter with them, that they believe not?**

**84:20**

The mind has two levels just as there are two levels of consciousness. The lower level of consciousness of the mind is the partially subjective consciousness which is limited by time and space and is related only to earthly life.

The higher level of consciousness of the mind is the integral and transcendent consciousness (reason) and it is not limited by space nor time i.e. it is integral because it involves the whole world and it is transcendent because it is related to eternity, and eternity is above and beyond time (time exists in eternity).

The mind has two levels which correspond to the specified levels of consciousness. The lower level of the mind is the subjective mind. The higher level of the mind is reason-faith-morality. (Faith-reason-morality is true belief in Allah and true aspiration to gain closeness to Allah). Each level of the mind (and the consciousness of the mind) is composed of five states, and each state has a higher level than the preceding one. There is a qualitative difference of higher order between the levels.

States from one to five belong to the lower level of the mind i.e. the subjective mind. States from six to ten belong to the higher level of the mind i.e. reason-faith-morality. The states and levels of the mind (and the consciousness of the mind) are:

		Approach to reality and knowledge		State of consciousness	
Lower level of the mind	subjective mind	1. Subjective blind following		1. Subjective constricted executive consciousness	level of consciousness
		2. Subjective opinion (superficial and false thinking)		2. Subjective executive consciousness	

		3. Subjective thinking	3. Consciousness of subjective thinking	
		4. Subjective understanding	4. Consciousness of subjective understanding	
		5. Subjective comprehension	5. Consciousness of subjective comprehension	
Higher level of the mind	Reason	6. Rational conception (lessons)	6. Consciousness of rational conception	Higher level of consciousness of mind
		7. Rational thinking	7. Consciousness of rational thinking	
		8. Rational understanding	8. Consciousness of rational understanding	
		9. Rational comprehension - Wisdom	9. Consciousness of rational comprehension	
		10. Prophethood	10. Consciousness of Allah's prophets	

The name and level of each state, as well as the principle of levelling based on the relationship between man, the world and Allah will be explained through clearly defining each state.

1. Those whose hearts are covered with passions, blindly follow when they act and feel. They seldom think and when they do, they have the simplest currents of thought which are completely determined by the biases in their hearts (deviation) i.e. their heart affects their judgement. For them, everything is subject to partiality. They blindly follow things in every situation and that is subjective blind following (mindlessness) with constricted executive consciousness. It should be noted that passion, as a state of mind, occurs in four forms: low passion, self-interest, character flaws and sins. Passion which is manifested in setting up the wrong goal of life and living is called low passion. The tendency towards low passions is called self-interest. Self-interest is the wrong path, because it leads to the wrong goal. If low passion is the heart of passion, then self-interest is the mind. If low passion is the purpose-goal of passion, then self-interest is the flawed law of management that leads to flawed reference value. For example, if someone wants to commit fornication, then fornication is the low

passion, and all the thinking, feeling, speech and action engaged in the realization of the wrong goal is self-interest.

Ignoramuses, sinners, oppressors... believe that the subjective mind is reason. They deceive not only themselves but also others through seduction and coercion...

Necessity should be distinguished from self-interest. That which man needs and that which is permitted by the law of Allah is not self-interest but necessity. Man does not need anything that is forbidden. Low passions and self-interests together form a group of erroneous cause-effect relationships of the mind (soul). Passion in the form of a deep-rooted erroneous habit is called a character flaw and the totality of such character flaws constitutes bad character – evil whims. Character flaw is the constant deep-rooted habit which is manifested in situations that evoke it. Character flaws are acquired traits, because they are etched in the mind and heart of man.

Deep-rooted habits of man of committing shirk, denying Allah and His signs, behaving rudely to his parents, testifying falsely, telling lies, cheating, not fulfilling his promises, not guarding what has been entrusted to him, crossing boundaries in discussion, being unjust, being violent, gossiping, slandering, corrupting, giving and receiving bribes, paying and receiving interest, drinking alcohol, using drugs, gambling, eating pork and its fat, eating what is considered unclean without paying attention to what he is eating, how he is eating, where he is eating, eating from ill-gotten gains, being unclean and residing in unclean places, cursing, insulting, using ugly and abusive language and thinking and feeling that way, attacking, killing, speaking and acting shamelessly, being greedy and insatiable, listening to prejudices, lies and speculations, enjoining what is evil and forbidding what is good, stealing, deceiving, seducing, spoiling what is good and people, pretending, making fun of other people and women, secretly and openly mocking them, calling people names, spotting other people's flaws, stalking, spying, making fun of faith, believers, Allah's signs, etc. are all character flaws of man. By adopting and pursuing their passions people develop an affinity and partiality for them and the more they do it, the stronger the habit in the mind and the emotions in the heart, which enhances the partiality. Following a biased heart-deviation, reduces

man's ability to think, understand and comprehend, and increases his preference for passions. For those who have a biased heart, passion is a driving force behind their actions, and under the influence of their erroneous interpreter they react mindlessly to everything.

**171. And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.**  
**2:171**

They are really far astray from the right path. But among them, there are those who realize how bad and repugnant such a life is, they try to suppress their bad habits - evil whims. There is hope of salvation for them.

**40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts.**

**41. Verily, Paradise will be his abode.**

**79:40,41**

**100. He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah. And Allah is Ever Oft-Forgiving, Most Merciful.**

**4:100**

**Muhammad (s.a.w) said: "One, who seeks forgiveness immediately after committing a sin, is not considered persistent in sin, even if this occurs seventy times in a day."**

2. Those whose hearts are not completely biased, their thinking is superficial and wrong, based on false assumptions, false causes, prejudices, fake notions, fake laws, false knowledge, false ideologies, heresy, etc. It is clear that the results of such thinking are wrong and the knowledge gained from it is false and harmful, and the outcome is an increase in delusion and believing in illusions. For example, man makes

a wrong assumption (which he is obligated to investigate and determine whether it is true or false) and adopts it due to hatred or jealousy or interest or ignorance or low passions, which correspond to that lie, or laziness or habits acquired by gossiping and slandering or... some other passions in their biased heart.

Is superstition not an example of false causes? They explain-interpret phenomena. They believe in an inadequate way, connecting cause and effect, even though they cannot be connected in any way. These are all fantasies. Isn't opinion based on prejudice superficial and wrong? Prejudice is a false notion of certain things, causing an unfavourable opinion or feeling. The more repetitive these notions are, the more deeply these prejudices are ingrained in the human mind and heart. People believe these notions to be true and all situations, in which they find themselves, are compared in regard to these false notions. At the level of false notions, it is possible to equalize images and words. Therefore, when comparing two men, they compare two bare images or two words, as though man is but an image or by merely one word he can be reduced to one characteristic. What an impoverishment of personality and how far from reality it is - the true reality.

They carry out such comparisons and are not aware that these are only images and words i.e. false notions and they believe in them and force others to believe in them. How can something be understood and interpreted, if it is explained by misconceptions. When someone asks something based on false knowledge, you should not answer him but warn him about the false knowledge.

There are so many false ideologies that poison the world with their lies, evil, terror, injustice, violence... These ideologies are based on false knowledge... Is heresy not an example of superficially wrong thinking and misconception? It associates Allah, The Magnificent, the Most Generous, the Most Merciful, and the Utterly Just, with something He is not, nauzubillah. The Gospels are full of man-made fabrications claiming that Isa (a.s.) (Jesus Christ) is god, nauzubillah, when in fact he is a slave and messenger of Allah, that his mother Maryam (Mary) is a goddess, nauzubillah, when in fact she is one of the three best women of all time and a model of chastity, and that there are three gods nauzubillah.

**116. And (remember) when Allah will say (on the Day of Resurrection): "O 'Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen.**

**117. "Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).**

**5:116,117**

These verses are testimonies for those Christians who believe in the wrong things (some Christians do believe in the right things), teaching them how to believe in Allah correctly and sincerely and what Isa (a.s.) told Allah... when He raised him up.

3. Thinking is the process of producing correct thoughts and is truthful throughout its course. The course of thinking involves determining initial factual information and its correct processing. The received information should convey the facts-the truth and should be processed by factual, true and adequate knowledge. Adequate means corresponding and in the right measure. Consciousness of the need to think is the consciousness of thinking. Those who live and act according to this consciousness are the ones carrying out subjective thinking.

4. Understanding is the result of thinking things in a certain aspect. Thinking about certain matters through other aspects leads to understanding. Consciousness of the need to understand through several aspects and to synthesize that knowledge is the consciousness of understanding. Those who consciously do every single thing in this manner are the ones carrying out subjective understanding.

5. Man can understand one thing without having a complete understanding of it because he does not know-understand its essence-basis. Understanding the essence-basis of things, with all the implications, in various situations is comprehension. Consciousness of the need to comprehend every single thing and to master the habit is the consciousness of comprehension. It has to be said that those, who have a subjective mind, will not understand each thing because the goal of such a mind is to fulfil one's needs in the worldly life and they are therefore limited in gaining knowledge of all things. When one steps outside the circle of the subjective mind and comes to the point where things are rationally conceived and distributed and where priorities and values are properly arranged, only then can one deal with things properly.

6. Man can master one matter or activity to the point of comprehension; however, he needs to go further in his learning, enlightenment and ascension, to wonder about all the things that surround him and all the things that he is made up of and their essence-basis. He actually needs to question his purpose-goal in integration with all that surrounds him and all that has been created and with the One who has created all things, including him. Man needs to recognize his full path. He cannot do this by himself and for this reason the Creator of all existing things sends his Books-guidance to man so that man will become acquainted with the purpose of creation, existence and life. The Qur'an offers comprehensive answers to all questions concerning man's full path and the purpose of his creation and the purpose of creating the world. The purpose of the creation of man is faith and aspiration to gain closeness to Allah's nature - Fitrat-Allah according to which Allah has created humans and which He has engraved into their souls. Those, who adopt this purpose and live properly, honestly and devotedly, shall be saved. They will be rewarded with Jannah-an eternal and magnificent civilization which they shall not wish to be changed.

**6. That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.**

**7. Who made everything He has created good, and He began the creation of man from clay.**



**8. Then He made his offspring from semen of worthless water (male and female sexual discharge).**

**9. Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person), and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!**

**32:6,7,8,9**

**30. So set you (O Muhammad) your face towards the religion of pure Islamic Monotheism *Hanifa* (worship none but Allah Alone) Allah's *Fitrah* (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in *Khalq-illah* (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not. [Tafsir At-Tabari, Vol 21, Page 41]**

**30:30**

The Qur'an also offers the answers to questions such as how man can work hard to achieve his purpose-goal or how he can believe and strive to do it even if he does not achieve it in this world. The purpose-goal itself defines what is prohibited and what is permitted, because what leads one toward one's goal is permitted, and what pulls one away from one's goal is prohibited. Man gains consciousness of a higher level compared to the preceding one, i.e. compared to subjective consciousness which is related only to earthly life, by pursuing the purpose-goal, choosing the path that leads to the purpose, recognizing the gravity of every sin (prohibition), following the commands, clearly knowing the value of every good deed (command), and this is Sharia - Allah's law. This type of consciousness is called consciousness of rational conception, and this superior mind is called reason-faith-morality. Reason is true faith in Allah and true aspiration to gain closeness to Allah. At this level, things are observed integrally and transcendently i.e. rationally, because they are perceived with a consciousness that involves the whole world and eternity. At this level, things are arranged in a completely different and proper manner. Things are redistributed according to their universal values and priorities and perceived in the right manner and in integration with other things and

motives which are transcendent. Values and priorities are motivated by the aspiration to achieve closeness to Allah's nature and gain Allah's satisfaction, to achieve salvation from an eternal and terrible punishment and to deserve the eternal reward in Jannah. People turn to Allah, the Magnificent, and therefore they have similar feelings, habits and views.

At the lower level of the mind i.e. the subjective mind (the first five states) priorities and values are motivated by passions, self-interests and earthly life and they are undefined. At this level it is safe to say that everyone has their own personality. Those who have accepted the faith-reason-morality i.e. rationally conceive that they are required to heal their mind and heart from bad habits, false knowledge and wrong feelings. The following ayah refers to the path of healing:

**57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.**

**10:57**

The ayah clearly defines the path of healing and recovering. This path has four stages. Understanding the lessons (rational conception) is the first stage. The Qur'an itself gives a tafseer (interpretation) for the word lesson. It says that the lesson is received by those who turn away and keep away from what Allah has forbidden and follow what Allah has ordered, knowing the gravity of the prohibitions (sins) and the value of the commands (good deeds). In doing this man is thinking rationally and knows that he has to rid his heart of the false knowledge and wrong feelings (the evil – false self). The struggle to throw off old habits and feelings which were wrong and to cleanse oneself and accept the lesson in the mind and heart is the second stage of healing of one's mind and heart. When man harmonizes his deeds with the Qur'an and the Sunnah in his mind and heart, only then does he become a believer whose deeds correspond to his feelings. In the first two stages man rationally

conceives that he is on the wrong path and wants to take the right path. He thoroughly cleanses himself and recovers with the help of the lesson and healing. Now he receives guidance from the Qur'an. His everyday actions are governed and regulated by this guidance. The third stage is guidance and the fourth is Allah's mercy. The first two stages are for Muslims (those who rationally conceive), and the third and fourth stages are for true believers-Mumins.

There are people who receive the lesson, but their state of mind is at state one or two. If they do not harmonize their state with a higher level of mind they can be in trouble. Muhammad (s.a.w) said that he detests two types of people, scholars who do not believe and Muslims who are ignoramuses. The scholars who do not believe are at the lower level of consciousness (subjective mind and consciousness) in the fifth state i.e. at the level of subjective understanding. They can understand things as well as their ability and state permits them, and better than all of those that are at a lower level of mind but this ability is not of much use to them.

Man may be a scholarly person and successful, but if he forgets the reason why he was created or ignores or denies it, then he is an ignoramus because he does not know how to judge with true faith, which has an integral and transcendent character, but judges partially and out of self-interest. He has dealt with certain matters perfectly, but others he has neglected or dealt with in a completely wrong manner. How terrible it is for Muslims who are ignoramuses i.e. those who reasonably perceive and those whose ability is in the first or second state and who do nothing to change their state. It has to be said that these Muslim ignoramuses do not understand or conceive of the lesson, nor do they abide by Islamic terms, but they follow the Islamic regulations with their passions and self-interests. They are the ones who misrepresent the religion and disrupt it, and by misusing the word Muslim they prevent others from finding faith and salvation. Difficulties and intrigue arise when such people constitute a majority in a particular environment. They are the opponents of true faith and prevent it from penetrating and establishing itself. In doing so, they are fighting against Allah, His Messenger and true believers and they are drawing on themselves the wrath and curse of Allah, but they think they

mean well. A scholar who does not believe and a Muslim who is an ignoramus are doomed. Those who devotedly i.e. as true Muslims, adhere to the lesson, do so because they think about it, understand and conceive of it, and they are clearly aware of the Islamic terms and priorities related to the Islamic regulations that they must follow. They know that they will be held accountable for actions that they take consciously and they do not give in to the unconscious or subconscious (with biased hearts) actions at all. By following the lessons, they break all ties with a biased heart, with low passions, character flaws, self-interests, false knowledge... they break all ties with darkness - with subconscious-reflex actions and come out to the light. They put an end to delusion which is the foundation of the subconscious life, darkness, wandering, irrationality and imbalances. They put an end to their erroneous interpreter of reality, their erroneous reference with which they interpret things wrongly, distortedly and harmfully. They put an end to their self-delusion by which they were only fooling themselves that everything they did was good, even though they knew that was not true, therefore they were looking for like-minded people who would soothe their soul and justify their actions. Those who put an end to delusion but move from the state of ambivalence to the state of arrogance, and who are now contrarily convinced that they are right, they fight with pagan pride, against faith and believers that deliver the truth and salvation to people.

## *"LESSON IS THE LIGHT WHICH DELIVERS MAN FROM DARKNESS TO LIGHT"*

Man who has accepted the lesson for each thing that he thinks, feels, speaks, considers, does... lives consciously, even though he has a subconscious, he completely separates himself from it - frees himself and he feels like he has been reborn. And afterwards when his faith is strengthened, he completely removes the sub-consciousness from his heart and mind and cleanses himself. When a man, who devotedly follows the lesson, keeps in his mind the consciousness of the need to

think, feel and act only consciously - vigilantly, he is awakened from delusions and no longer does anything subconsciously. Even when the subconscious emerges, it cannot influence him because it is now heavily controlled. The perceived truth resides in the consciousness now and every subconscious thing is immediately detected and treated, because the perceived truth dictates any given matter.

It should be noted that at this level of the mind and consciousness one believes and struggles for a higher goal, whereas at the lower level of the mind and consciousness i.e. the subjective mind and consciousness, one struggles merely for survival.

7. While performing rational thinking, as opposed to subjective thinking (which is not focused or is focused on passions and worldly life), all thinking is focused on the truth. Therefore, rational thinking is thinking focused on the truth which adopts truth as initial information and which is processed by true and adequate knowledge. This type of thinking is based on rational conception. In rational conception, one clearly knows the gravity of sins and the value of good deeds and it is considered as such.

Setting passion for the goal of thinking or acquiring the wrong initial information or false and inadequate processing of initial information is the work of a biased heart. Passion and partiality cause the flow of man's thoughts to divert from thinking. Due to passion man has no access to thinking or is being distracted by it or is deflected during processing. Passion is a veil that covers the senses and deceives them.

Passion and partiality in the heart (deviation) constitute an obstacle to thinking and cause the flow of man's thoughts to divert from reason.

He, who is focused on the truth and acquires only facts and processes them with true and adequate knowledge, may become deflected during the thinking process, but will return to the right path, because he now knows how to think in a correct way and has a governing control consciousness.

8. Rational understanding is based on rational thinking. The results of rational thinking are synthesized taking into account true values and priorities in an integral and transcendent relationship.

9. Understanding things by their essence, with all the implications, in various environments, situations, time, in an integral and transcendent relationship is rational comprehension. This means that when a man is living a sensible life (reason is true belief in Allah and true aspiration to achieve closeness to Allah) he cleanses his mind and heart for all the basic things and becomes wiser, completely rational and capable of immediate cognition (or intuitive cognition). Such a man has been saved and has achieved his goal; he has become totally rational and has a pure heart because he has achieved harmony. Allah's nature inscribed in the heart of a rational person extends to his mind and the mind becomes completely healed. (He now possesses pure intuition)

**49. Nay, but they, the clear *Ayat* [i.e the description and the qualities of Prophet Muhammad written like verses in the Taurat (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (from the people of the Scriptures). And none but the *Zalimun* (polytheists and wrongdoers, etc.) deny Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.).**

**29:49**

**269. He grants *Hikmah* to whom He pleases, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.**

**2:269**

He possesses pure intuitive knowledge with which he elevates his human attributes (characteristics) to the level of Allah's attributes applied to humans and he now views everything through the attributes of Allah.

It is clear that the requirement for intuitive learning is correction and cleansing of the mind and heart as a result of which the transition from time (temporal) to eternity (transcendent) is achieved.

When a man becomes wise, he reaches the state of Allah's mercy (the fourth stage), and that is the state in which he leaps from time to

eternity. Purity and correctness of the heart and mind lead to transcendence i.e. pure intuition i.e. mercy i.e. Allah's nature (Firat-Allah) applied to man. Wise and purely intuitive are the ones who directly recognize reality without a veil in front of it\*. They now live with Allah's nature applied to them, in a state of eternity and in a reality without a veil (delusion), which is controlled by pure intuition and now the knowledge that they receive is complete and true, with a conviction which is certain, without a speck of doubt and has a universal character.

When something occurs, wise people know it immediately, because they have a priori knowledge in their heart and mind.

In order for a man to cleanse and straighten himself up for a certain matter, he needs to learn it and rationally understand it as a result of which he achieves correction of the mind, enlightenment and elevation and only then can he follow the conceived facts and throw away the previously acquired wrong knowledge, habits and feelings.

Biased hearts and sinning are caused by the influences of Satan, and all together lead to deception of the senses.

**46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.**

**22:46**

Those who follow their passions cannot cleanse themselves because of their biased hearts. When they receive information on impulse, they receive it through hearing and sight (mostly) and then it goes to the heart. It returns from the heart, as a response of bias, to the sensory organs, only now it's coming from the inside i.e. biased associations are reflected on hearing by means of words (speech) and on sight by means of images. Hearing and sight (senses) are now obsessed from the inside and do not perform their true nature, which is to obtain information correctly. By the purification of the heart, one is actually cleansing one's senses and removing their deception.

For example, when an arrogant miser sees a beggar\* who is asking to be given something, he immediately reacts with his biased heart. He

associates anyone that wants something from him with revulsion and hatred, and his sight is being told that the beggar is wretched, despicable, shabby and miserable, while his ears are being told to run away from him and from trouble. That is not an opinion, let alone thinking. The mind is shorted i.e. skipped and the prejudice is coming from the biased heart.

(\*It should be noted that beggars are not the ones who seek aggressively, almost violently, phonily, in an organized manner, who exceed what is necessary (those who have food for the day are wealthy and wealthy people do not beg)).

A believer, who follows what he rationally comprehends with a sincere faith and fights against the wrong emotions of the heart, will acquire the ability to discern knowledge and feelings. He struggles to suppress and condemn the wrong (biased) feelings of his heart, and receives into his heart the rationally comprehended truth which he approves, represents and loves. He can see the wrong and the true in all relationships and emotions. All of this is done with a sincere faith and a struggle to live and adopt what is true and to condemn and throw away what is wrong.

**"The best of all deeds is to believe in Allah and to fight for His cause."**

**(Hadith)**

It is clear that only those who are honest and true believers and who seek the truth, are able to distinguish true knowledge from falsehood-Furqan (purification, enlightenment and elevation of the heart by receiving the rationally comprehended truth), because wrong knowledge, habits and feelings are passions which reside in a man's heart and mind as part of his being, as something he owns, and therefore those who pretend to believe or weak Muslims give in to their passions as soon as they are tempted and they never reach knowledge, nor do they achieve purification and enlightenment.

It should be noted that the complete purification and enlightenment of the mind and heart are carried out by the correction of man's actions. It is not true that the senses and the mind should be corrected first, as some people believe and preach.



The ability to discern between true and false knowledge can be acquired only by acting according to the rationally comprehended truth.

**"Learned is the one who applies his knowledge and teaches it." (Hadith)**

**Muhammad (s.a.w) said: "Do you want me to tell you who are those that know the principles of Islam?" "Yes, we do" said the companions. "Those who do not lose hope in the mercy of Allah, those who live between fear of Allah and hope in Allah's mercy. There is no good in prayer if a believer has not learned to perform it properly and in science which he does not comprehend or in reading a text if he does not understand it."**

It is good for the faith and for people in general when those who are in state five, i.e. subjective understanding accept the faith. They have surpassed the preceding level of mind and consciousness and will surpass the succeeding level i.e. reason-faith-morality. States 1 and 2 are darkness, and 3, 4 and 5 are transition from darkness to the light. States 6 and 10 are the light. The path from darkness to the light is clear, and vice versa.

For people today, the consciousness of Allah's messengers is unattainable. For people, the ultimate and highest light is the consciousness of wisdom.

**256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Taghut* and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.**

**257. Allah is the *Wali* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya* (supporters and helpers) are *Taghut* [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.**

**2:256,257**

10. Prophets are in the tenth state. They are the messengers of Allah. They are the ones who introduced people with their purpose, showed them the true path, taught them how to distinguish good from evil, right from wrong, truth from passion, justice from self-interest, beautiful from ugly, the eternal from the transient,...

The Prophets and the Books of Allah bridge the gap between time and eternity, present time and eternal life. Through them people learn about paradise and hell because the prophets were the only ones that saw them. Through them people learn how to experience everything truthfully.

Isa (a.s.) announced to people the coming of the Prophet Muhammad (s.a.w) as good news.

**6. And (remember) when 'Iesa (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allah unto you confirming the Taurat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed . But when he (Ahmed i.e. Muhammad) came to them with clear proofs, they said: "This is plain magic."**

**7. And who does more wrong than the one who invents a lie against Allah, while he is being invited to Islam? And Allah guides not the people who are *Zalimun* (polytheists, wrong-doers and disbelievers) folk.**

**8. They intend to put out the Light of Allah (i.e. the religion of Islam, this Qur'an, and Prophet Muhammad) with their mouths. But Allah will complete His Light even though the disbelievers hate (it).**

**9. He it is Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the *Mushrikun* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammed) hate (it).**

**10. O You who believe! Shall I guide you to a commerce that will save you from a painful torment.**

11. That you believe in Allah and His Messenger (Muhammad), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know!

12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwelling in Gardens of 'Adn - Eternity ['Adn (Edn) Paradise], that is indeed the great success.

13. And also (He will give you) another (blessing) which you love, help from Allah (against your enemies) and a near victory. And give glad tidings (O Muhammad) to the believers.

14. O you who believe! Be you helpers (in the Cause) of Allah as said 'Iesa (Jesus), son of Maryam (Mary), to *Al-Hawariun* (the disciples): "Who are my helpers (in the Cause) of Allah?" *Al-Hawarieen* (the disciples) said: "We are Allah's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the uppermost.

61:6,7,8,9,10,11,12,13,14

## HUMAN NATURE

In the previous chapters we already discussed about the first human trait, which is also the purpose of creation, existence and life of people, and Allah's nature breathed (engraved) into man as much as he can receive. If man had not been endowed with two other traits, he would not have been given Fitrat-Allah. These traits are **the universal ability of conception** and **the universal ability to learn**.

Man was created with three traits which were not given to any other being, neither above him (referring to other worlds), nor beneath him, and by these traits people are equal (they are only human traits), and people are born to this world with these traits.

General traits which make humans human are:

- universal reason (Allah's nature applied to man-faith-morality)
- universal ability to learn
- universal ability of conception

Universal ability of conception means that a person is equipped with knowledge about all terms (names). These terms are engraved into man's soul.

**31. And He taught Adam all the names (of everything) , then He showed them to the angels and said, "Tell Me the names of these if you are truthful."**

**2:31**

It is clear that without knowing all the terms, one cannot learn about everything. In Paradise the first man existed in the spirit state and form. There, he was guided to achieve Allah's nature. Even before that the soul of man had passed the full path to its completeness. This means that each soul is created, guided and perfected to its complete condition which is defined by Allah. They were guided and tempted there. They have tried out all their states there. All the cause and effect relationships, which the soul can establish within itself and with its environment, were examined there.

The three traits which were inscribed into the soul of Adam (a.s.), the first man and the first Prophet, were not inscribed into any other soul before him. The soul of his wife was created from the soul of Adam (a.s.). Once they were taught all of the terms (names) and equipped with the universal ability to learn, they were ordained by Allah to strive for and attain Allah's nature. Among all cause-effect relationships that the soul can establish, there is a group called the selected traits of the soul.

Allah's nature forms the selected traits of the soul, which they were supposed to have in Paradise. Adam (a.s.) and his wife were ordered to do and experience the things-traits that lead to the purpose of creation, and to refrain from the things that pull away and deflect from the purpose-Allah's nature. The soul is manageable and possesses the ability of programmability and controllability.

Man, in his essence, is a soul into which all the cause-effect relationships have been inscribed. He is not merely a soul; he also has all the internal and external programs. He also has a heart into which the complete truth has been inscribed.

**35. And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the *Zalimun* (wrong-doers)."**

**36. Then the *Shaitan* (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."**

**37. Then Adam received from his Lord Words . And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.**

**38. We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.**

**39. But those who disbelieve and belie Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever.**

**2:35,36,37,38,39**

In a figurative sense, the abundant eating in Jannah means feeding of the soul and taking mental food by true learning and living, which leads to the goal-Allah's nature, whereas the forbidden tree is a metaphor for the sources of evil and its fruits represent the things they should restrain from because they deflect from the goal.

Human souls are meant to achieve their goal-purpose on earth in the forms-bodies that were chosen for them. All development on earth took place so as to create forms that correspond to the souls of men.

Adam (a.s.) was born like all people, by conception. However his soul was above the characteristics of the souls owned by the archetypes on earth. The same applies to his wife. Ever since that, angels have been delivering human souls into human beings and will continue doing so until the Judgement Day.

Prior to Adam (a.s.) and his wife, there were archetypes who did not possess the three main human traits.

**14. While He has created you in (different) stages [i.e. first *Nutfah*, then '*Alaqah* and then *Mudghah*, see (V.23:13,14) the Qur'an].**

**71:14**

The archetypes died out gradually. They did not become extinct just because they had weaker abilities in quality and scope, but also because it was Allah's will to no longer send souls of archetypes to earth, but instead the ones that are the goal of creating the earth and the heavens.

**10. And the earth He has put for the creatures.**

**55:10**

**29. He it is Who created for you all that is on earth. Then He *Istawa* (rose over) towards the heaven and made them seven heavens and He is the All-Knower of everything.**

**2:29.**

At this point, the selected traits of the soul should be explained with an example. All the cause-effect relationships, which a soul can establish within itself and with the environment, are inscribed into it. Each soul that was delivered from Allah to man, on its level, had its selected traits which constitute the purpose of living. The goal determines which characteristics are selected and which are not.

The following is a very illustrative example. It is about a fish which was recently found by the scientists and which represents one of the intermediate forms between fish and amphibians. In this section, the answer to the question why we see only the full form of beings will be given.

It was concluded that this fish had gills that were adapted to life on land and hardened fins that served as limbs for moving around - hopping on land. It has achieved these features or preconditions for a higher goal - the selected traits through previous generations. Furthermore, the living environment was favourable for life on land and made life in water difficult. There were also certain situations due to which life forms were forced to move on land.

All of this is possible only if the selected traits are inscribed into the soul and are, at some point, stimulated (enlivened).

The selected features were related to life on land which was deemed to be dominant, while life in the water was deemed to be secondary. With such a habit forced through generations, conducting towards the selected traits inscribed in the soul, this fish would have changed into an amphibian (frog, for example.). The angels make an intervention at the beginning and during the development of the embryo. The intervention is made on the soul which is in Barzakh and which needs to enter the embryo. The genetic code is conducted according to the software code. The soul, which is breathed into the body, shapes it to its predetermined state, during which some cause-effect relationships are selected and others are discarded. The potentiation and firming of the selected and the suppression of the discarded are performed by the environmental laws of Allah. The conditions for the development of the selected beings to the degree of their perfection are created by the law of Allah Almighty (which clearly defines the following forms that lead to man, etc. all the stages leading up to the complete man).

Such conditions (preconditions, situations and environments) are created for the selected being, so as to potentiate (with strength) and force (with multitude) the selected (desired) traits and to suppress and discard the unwanted ones. This is a struggle for a higher goal, as it has been predetermined, and not a struggle for survival, as Darwin claimed. There were many transitional forms until the complete form was reached, which would further develop into its complete mental - physical form. Today we have only complete forms (birds, animals), intermediate forms died out. Why? Because the goal was to create complete forms of beings and for each form that was heading toward its completeness, corresponding conditions (environments, situations and preconditions) were created, while other forms beneath them would become fauna on their path.

#### **4. Verily, We have created man in toil.**

**90:4**

For the form that led to man, the highest-ranking being on earth, everything on earth served as the flora and fauna.

Why can't the intermediate forms that were left on earth today evolve into higher forms, higher than their complete form? The answer is clear. The goal was to create man and the flora and fauna for his benefit and the goal has been reached so there is no need for new creations. In order for these lower forms to develop further, there should, first of all, be compliance with Allah's law, and secondly a higher-ranking soul with selected traits should be inscribed into this form, and there should be an environment and situations in which the form can evolve.

It is clear that only Allah Almighty knows everything, all that is related to the selected soul, the form, environment and situations in which it exists. This is a tremendous ingenuity, which is far, far beyond human potential.

In short, in order for something to develop it needs:

- compliance with Allah's will - permission and law,
- a soul of a higher goal
- the conditions for development (environment, situations, preconditions)

All this can be provided only by Allah Almighty.

**68. And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified be Allah, and exalted above all that they associate as partners (with Him).**

**28:68.**

Only He, who absolutely (totally) knows the goal of the being, the conditions required for the being, the higher goal at the next stage towards completeness (the higher goal is determined by the goal in the previous stage), and who knows the ultimate goal, all the reactions and all the motives of the being within itself and with the environment, only He chooses and leads.

If all the people in the world got together to turn a form of a lower state into a form of a higher state, they would not be able to do it. No soul can achieve a higher form unless inspired by Allah. This can be given to people only when Allah wishes to show people His signs. See Surah Fussilat 53.



The term “inspired” means that it is the will of Allah that the being achieve a higher goal and that the selected traits be inscribed into the soul and be forced and potentiated by the environment and situation and that it should have the conditions for this.

There should be harmony between the soul with selected traits and Allah's law-will. Harmonization allows for the achievement of a higher purpose. There is no need for further improvement of the intermediate forms. Therefore, intermediate forms do not develop anymore. This is the answer Darwin's theory could not come up with. **People today are the last beings that are selected for the cause of Allah.**

Do they not know and understand this? Even with all the education they go through, they do not know what to do, what their goal is, which path to take, where they will go!

People are travellers. Their goal is their completeness-Allah's nature-faith-universal reason and the real life in Jannah - a civilization, people cannot even conceive of, let alone understand and feel. People know all concepts that are related to this world and only some of the concepts of the other world.

It should be noted that man is no longer a stage of any complete form that has been created or any form that exists today on earth. The one form that led to man would continue to develop until the creation of a higher form compared to the previous one, which would then provide a new array of beings, which led to their completeness, but only one of them was leading to man.

In some layers of the earth there have been more perfect forms above which there were less developed ones. These higher-ranking forms did not develop into even higher forms which led to man, so they died out. Therefore, the Creator returned to the lower forms in order to develop them and achieve the goal. The intervention is not made on a branch but on the tree. A stronger intervention is made so as to return from the branch to the tree.

Today there are only complete forms of beings (some intermediate forms exist merely for our benefit, so that we can understand and comprehend). It is clearly a misplaced remark that man evolved from monkeys. Man is a complete form and so is a monkey. Complete forms do not evolve from lower complete forms.

There is a development tree of the whole world including man. All man's descendants are on this tree. Man is at the top of the tree. All complete forms of animals are merely on the tips of the branches. The monkey is on the branch as well. Therefore, man did not evolve from monkeys.

**17. And Allah has brought you forth from the (dust of) earth. [Tafsir At-Tabari, Vol.29, Page 97].**

**71:17.**

This ayah says that the path of man is like a plant which has a trunk and branches, and man is at top of the tree.

There is no doubt that the law by which the world was created is Allah's law, which is comprehensive. The whole world was created with the deliberate intent of the Master of all worlds, and his intent is what awakens it and why it exists. The explanation for this (from one point of view) is that Allah knows everything, which in this example means that He knows how everything is created, how everything from the lowest to the highest, from the smallest to largest lives and dies, and all the phases and possibilities and how it will all be carried out and by whom ... and no one can deny that.

Humans have the ability to think and in order to confirm something they need to think and be careful because they know so little.

When Allah, the Absolute Master of all things, intends, He says: "Be!" and it is!

His deliberate intent is the intent of the Omniscient and Omnipotent.

**49. Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation, as written in the Book of Decrees *Al-Lauh Al-Mahfuz*).**

**54:49**

**54. Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He *Istawa* (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the**

**Creation and Commandment. Blessed be Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)!**

**7:54**

**14. While He has created you in (different) stages [i.e. first *Nutfah*, then *'Alaqah* and then *Mudghah*, see (V.23:13,14) the Qur'an].**

**71:14**

Everything is predetermined in the moment of creation. The ingenuity of Allah's law is immense.

**109. Say (O Muhammad to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid."**

**18:109**

Allah Almighty says that if people wrote books about everything that is created - everything that exists, there would not be enough room for these books on earth, even if the books contained only the truth, without a single superfluous or wrong word (there are so many books written by people that contain nothing that is true).

The entire creation made by Allah is regulated by laws and in order to better understand this, it is necessary to present it in a simple manner so that people may think and learn a lesson.

The goal of creation was to create the complete man with the selected traits-the nature of Allah, with which man shall live eternally in Jannah - a kind of civilization that cannot be imagined in this life.

Such man with a right mind and a pure heart is worthy of being in the vicinity of Allah. The act of creation takes place twice. The first time man is created, he is given the purpose to achieve Allah's nature and live in Jannah forever. The second time man will be created i.e. resurrected; he will be given the figure and form and those environments and situations that he has earned by living the life in the first creation. Therefore man will be created twice, because there are two different goals of creation.

In the first creation all people have the same goal – nature of Allah and life in Jannah. The second creation-resurrection is carried out in two directions. Those, who believed and who did righteous deeds and saved themselves, will be resurrected i.e. created again and will be given such a wonderful figure and form and environments and situations that will far exceed the earthly life in their beauty and grace. The beauty and blessings are eternal; they will last forever, without interruption. Those, who did not believe and did evil things, will be created again and will receive terrible forms, environments and situations that will far exceed the horrors and terrors of earthly life.

These horrors and terrors are eternal, they will last forever.

Resurrection is same as the first creation, only the goal of resurrection is different from the goal of the first creation.

**29. Say (O Muhammad): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allah and face the *Qiblah*, i.e. the Ka'bah at Makkah during prayers) in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him by not joining in worship any partner to Him and with the intention that you are doing your deeds for Allah's sake only. As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection) [in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].**

**7:29**

**57. We have created you, so why do you not believe?**

**56:57**

**61. To transfigure you and create you in (forms) that you know not.**

**62. And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember or take heed?**

**56:61,62**

In the first creation the goal is clear. The path is clear.

**49. Fir'aun (Pharaoh) said: "Who then, O Musa (Moses), is the Lord of you two?"**

**50. [Musa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."**

**20:49,50**

Ayah 50 explains that all created things reach their completeness, and that today we have only complete forms of living beings and that no complete form is evolved from another complete form.

First creation takes place in two stages. First of all the form is gradually created with its own characteristics, and then it is guided to its completeness. The intermediate forms die out because only the selected forms leading to complete forms are sustained. Thus, man was created through water, fish, mammals, humanoid beings to human. All forms of plants, insects and animals were created on the path of creation of man. Today we see the complete forms of living beings. People are confused by their similarities and differences.

Intermediate forms and intermediate states have become extinct.

All this takes place according to Allah's law, which is expressed as follows:

1. Allah's determination to create man with his aim
2. Allah's management and guidance in order to achieve what has been determined.

Allah's management is an immense ingenuity that far exceeds human conception, understanding and comprehension.

Before the creation of forms, the creation of man meant the creation of the soul with its traits and its guidance to completeness. After that, the soul was asked to fulfil its goal, but it didn't. Only then are the forms created and the souls will enter these forms when the time comes. Some souls are waiting to enter the forms that have not been created yet, in other words, have not been born yet. Since \*Adam (a.s.) human beings are being born i.e. their creation is now in the form of birth (human reproduction) because the physical form and traits have been achieved and the three main human traits have been inscribed into the soul. With Adam (a.s.) the process of the creation of man has been

completed and now it is being complemented so as to achieve completeness and nature of Allah.

\* One might think that reproduction and birthing started after Adam (a.s.). There was birth before Adam (a.s.), but creation was not complete.

Man is the last being that is selected for the cause of Allah. Since Adam (a.s.) who was the first man and the first Prophet of Allah, other Prophets have been sent to act as leaders, as a light that shows people the path of salvation. Some of them were given the Books of Allah so as to preserve this light, the path of salvation through generations. Over time, people filled the Books of Allah with their fabrications due to their self-interests and passions, their corrupt and evil intentions and desires. That is how the Books were altered and could not carry out their function as they should have.

Then Allah would send His Messengers and Books again to turn people away from delusion and evil, and so it was until the coming of the last Prophet Muhammad (s.a.w) and the last and comprehensive Book of Allah, the Qur'an. By the time the revelation of the Qur'an began, the existing books of Allah, collected in the Bible, were falsified because some were not even authentic (the Gospels) and some were distorted (the Old Testament).

Allah Almighty vowed to protect the Qur'an from any changes. The Holy Qur'an contains the main foundations of all the previous Books of Allah, as well as remarks about the errors that are found in the Bible. Therefore, Christians and Jews are told to follow those parts of the Bible that are equivalent to what is written in all three books, the Old Testament (the Torah, the Zabur, ...), the New Testament (the Gospels) and the Qur'an, and not to follow those parts of the Bible that are contrary to the Qur'an and that Qur'an explicitly refers to as mistakes in the Bible. The mistakes in the Bible are fabrications written by wicked people.

**77. Say (O Muhammad): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires**

of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path."

78. Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and 'Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds.

79. They used not to forbid one another from the *Munkar* (wrong, evil-doing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do.

80. You see many of them taking the disbelievers as their *Auliya'* (protectors and helpers). Evil indeed is that which their own selves have sent forward before them, for that (reason) Allah's Wrath fell upon them and in torment they will abide.

81. And had they believed in Allah, and in the Prophet (Muhammad) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya'* (protectors and helpers), but many of them are the *Fasiqun* (rebellious, disobedient to Allah).

82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikun* (see V.2:105), and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.

84. "And why should we not believe in Allah and in that which has come to us of the truth (Islamic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad and his Companions)."

85. So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of good-doers.

**86. But those who disbelieved and belied Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.**

**5:77,78,79,80,81,82,83,84,85,86**

It is Allah's will that the Qur'an remains the source of guidance to all mankind (Christians and Jews who wished to continue practicing their faith, were able to do so with *jizya*, but in compliance with the Qur'an, as already indicated above). Now Islam has become an environment which encompasses selected traits, whereas the prohibited and discarded ones are sanctioned and their manifestation is not allowed. Man is required to live by the selected traits and to strive for his goal in any other environment but it is much more difficult, and in some environments it is not even possible.

**19. Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayat* (proofs, evidences, verses, signs, revelations, etc.) of Allah, then surely, Allah is Swift in calling to account.**

**3:19**

Islam is the only comprehensive law that provides true measures for all matters, for every relationship between people, relationship with Allah and faith, with surroundings, near and far. If people truly do not know what sin is and its gravity, or what is truly good and its value, then they can be convinced that they believe and that they will be saved, but that is not the case, they will suffer. The eternal punishment is no small matter. It is a tremendous risk.

Therefore, one needs to be extremely careful and prudent and believe in only the truth and follow only the truth.

**21. Verily! Those who disbelieve in the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and kill the Prophets without right, and kill those men who order just dealings, ... announce to them a painful torment.**



**22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.**

**23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allah to settle their dispute, then a party of them turn away, and they are averse.**

**24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them.**

**3:21,22,23,24**

Third human trait is the universal ability to learn. The first word in the Qur'an is "read" and it instructs man to get to know his nature, his goal and path. Jibril (a.s.) told Muhammad (s.a.w), the Prophet and Messenger of Allah, to read. Muhammad (s.a.w) said he does not know how to read and the angel said: **"Read! In the name of the Lord who created all things..."**

He was told to read and this applies to all things. He was not told to read anything in particular, but the word read has a universal character because it conveys the ability to learn all things. The word read is repeated three times. When he was told to read for the third time, then he was told that he has a Master, the Creator of all things, and that he should read and learn in His name only and learn only through actual – real things, and not through fictitious - non-existent ones. Man is required to rationally observe (contemplate) Allah's signs in heaven and on earth and to recognize the lawfulness of things and the manifestation of the soul in the being. He is required to observe the metaphysical within the physical. Those who look at the physical do not see the lawfulness in things or the spiritual in the being. Furthermore, those that look only at the metaphysical, they, too, are far from reality and it is a speculation which is also a kind of deception.

When man purifies his heart and soul as he was told to (rational conception, thinking, understanding, comprehension; discerning right from wrong and spiritual elevation), by harmonizing his mind and heart with the Qur'anic sense and sensibility i.e. when he achieves harmony in everything he lives for, then he becomes integral with universal reason – Allah's nature applied to man - faith. Those, who achieve this

in this world, have already achieved success and salvation. They have reached the highest level of intellect, the spirit of sanctity and spirit of truth.

Isa (a.s.) was born, lived and died with this soul-spirit of sanctity and with it he shall come again and be resurrected.

**27. Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing *Fariya* (an unheard mighty thing).**

**28. "O sister (i.e. the like) of Harun (Aaron) [not the brother of Musa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman."**

**29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"**

**30. "He ['Iesa (Jesus)] said: Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet;"**

**31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salat* (prayer), and *Zakat*, as long as I live."**

**32. "And dutiful to my mother, and made me not arrogant, unblest.**

**33. "And *Salam* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"**

**34. Such is 'Iesa (Jesus), son of Maryam (Mary). (it is) a statement of truth, about which they doubt (or dispute).**

**35. It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Iesa (Jesus) is the son of Allah]. Glorified (and Exalted be He above all that they associate with Him). When He decrees a thing, He only says to it, "Be!" and it is.**

**36. ['Iesa (Jesus) said]: "And verily Allah is my Lord and your Lord. So worship Him (Alone). That is the Straight Path. (Allah's Religion of Islamic Monotheism which He did ordain for all of His Prophets)." [*Tafsir At-Tabari*]**

**37. Then the sects differed [i.e. the Christians about 'Iesa (Jesus)], so woe unto the disbelievers [those who gave false witness by**

saying that 'Iesa (Jesus) is the son of Allah] from the meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire).

**38. How clearly will they (polytheists and disbelievers in the Oneness of Allah) see and hear, the Day when they will appear before Us! But the *Zalimun* (polytheists and wrong-doers) today are in plain error.**

**39. And warn them (O Muhammad) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.**

**19:27,28,29,30,31,32,33,34,35,36,37,38,39**

Let us summarize the path of man.

I. Creation of the human souls with all the human traits.

II. Creation of man in three stages:

- shaping of the human form and figure
- guiding man to the completeness of his character with corresponding states of mind
- the appearance of the first human with inscribed selected traits-nature of Allah, whose achievement enables man to complement himself with the universal ability of learning and conception.

III. After fulfilling life and after the last man (on earth) re-creation-resurrection begins. The purpose of resurrection is different. By resurrection man is rewarded for living on earth. There is a time interval between the first and second creation. Resurrection falls under future occurrences. It is the time interval that poses an obstacle to most people to realizing that they will be responsible for all their deeds. People know that they will die. It is clear that people cannot, based on everything that surrounds them, know what will happen to them after their death. They can be informed of these things only by the Lord of Time, the One who knows everything, who is Absolute and who has determined the goal of man and the time for its fulfilment.

It is precisely the time interval that shows which people have spent their time in life properly and strived to understand and realize their purpose.

Allah sent His Messengers and Books to help people realize their full path.

**35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you, My Verses, then whosoever becomes pious and righteous, on them shall be no fear, nor shall they grieve.**

**36. But those who reject Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.**

**7:35,36**

People will have no justification if they refuse because the knowledge of Allah and the way of Allah is inscribed into their souls.

**172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."**

**173. Or lest you should say: "It was only our fathers afortime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Batil* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah)?" (*Tafsir At-Tabari*).**

**174. Thus do We explain the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth).**

**7:172,173,174**

# P A S S I O N

## 2. PASSION

### PASSION IN GENERAL

Passion in general is everything that is wrong. Things that pull us away from Allah's nature and that Allah Almighty has prohibited and condemned are wrong. All cause-effect relationships of the soul that deflect us from the purpose-goal of creation are prohibited. These cause-effect relationships of the soul which are wrong and which constitute passions, should be suppressed and eliminated, and the selected cause-effect relationships which constitute Allah's nature applied to man i.e. faith-reason, should be established. That is how the soul is healed.

Every real remedy has two properties. The first property eliminates the things that are forced and potentiated by the illness and the second one helps promote health. In addition, by knowing how things function properly, how the organism (organ, organization) lives properly and by knowing the legality of proper actions, one can determine what deviates from the legality of proper actions and what interferes with or prevents the proper manifestation of legality and eliminate it. Then one can potentiate and force that which leads to real legality.

Passion as a mental state exists through its four forms.

These are: low passions, self-interests, character flaws and sins.

When passion is manifested as a false goal in life it is called a low passion. The tendency towards low passions is called self-interest. Self-interest is the wrong path because it leads to the wrong goal. If the low passion is the heart of passion, then self-interest is the mind. If low passion is the purpose-goal of passion, then self-interest is the flawed law of management that leads to flawed reference value. For example, if someone wants to commit fornication, then fornication is the low passion, and all the thinking, feeling, speech and action engaged in the

realization of the wrong goal is self-interest. Ignoramuses and sinners believe that the subjective mind is reason. They deceive not only themselves but also others through seduction and coercion...

Necessity should be distinguished from self-interest. That which man needs and that which is permitted by the law of Allah is not self-interest but necessity. However, any exceedance of necessity turns into passion and such interest turns into self-interest. Man does not need anything that is forbidden. Low passions and self-interests together form a group of erroneous cause-effect relationships. Passion in the form of an erroneous habit is called a character flaw, and the totality of such character flaws constitutes bad character - evil whims.

Character flaw is the constant deep-rooted habit which is manifested in situations that evoke it. Character flaws that constitute man's bad character - evil whims, are the erroneous interpreter of reality, wrongly acquired program of living, evil dispositions, veiled senses, heart and mind...

Character flaws are acquired traits, because they are etched in the mind and heart of man.

Character flaws are wrong cause-effect relationships.

Every mistake that is made by thinking, feeling, speaking or acting is a sin of passion.

Sin, too, is a wrong cause-effect relationship.

## 2.2 SINS

### 2.2.1. UNFORGIVABLE SINS

According to their degree of seriousness, sins are divided into the gravest sins, major sins, grave sins, minor sins...

According to the possibility of their elimination sins vary between unforgivable sins, which cannot be overlooked and forgivable sins.

**Muhammad (s.a.w) said: "Some sins are unpardonable, sins that cannot be overlooked and some sins are pardonable. The greatest of these sins is associating others with Allah Almighty by speech, thought or vision.**

**As for the forgivable sin, it is the sin of man against Allah Almighty.**

**And as for the sins that cannot be overlooked, left out, they are the sins of violence, injustice which man commits against another man."**

It should be noted that Satan, disobedient jinn or people can persuade a man to associate others with Allah Almighty i.e. to commit shirk. Man should not be swayed by such coercion and even if it were to be imposed on him by force, beyond the limits of his endurance, his heart must always remain calm with faith regardless of the situation. Man is held responsible for what he approves, confirms and accepts. In coercion man should seek help from Allah Almighty, resist the oppressor and, in so doing, be patient. Being patient means maintaining the truthfulness (honesty and accuracy) toward Allah, toward oneself and toward other people, in hardship and in ease.

Therefore shirk is an unforgivable sin and there can be no forgiveness for those who commit it, unless they sincerely repent, improve themselves and persist in faith.

Assigning partners to Allah Almighty or shirk means to worship (or believe in) idols, the trinity, polytheism, people, following one's passion; having misconceptions about Allah Almighty, inventing falsehood against Allah, cursing Allah, *nauzubillah*, ridiculing Allah Almighty, acquiring wrong views and knowledge about Allah, etc.

Committing shirk is an indication of unintelligence, ignorance, ambivalence and superficiality of the soul and a clear sign that a person is really far astray from the right path.

**Muhammad (s.a.w) said: "Beware of passions and low desires, because they turn a man blind and deaf so he does not see or hear what is harmful and improper."**

**221. Shall I inform you (O people!) upon whom the *Shayatin* (devils) descend?**

**222. They descend on every lying (one who tells lies), sinful person.**

**223. Who gives ear (to the devils and they pour what they may have heard of the unseen from the angels), and most of them are liars.**

**224. As for the poets, the erring follow them,**

**26:221,222,223,224**

**99. Verily! He has no power over those who believe and put their trust only in their Lord (Allah).**

**100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allah) [i.e. those who are *Mushrikun* - polytheists - see Verse 6:121].**

**16:99,100**

People become sinners, liars and follow their passions and low desires, and then Satan approaches to persuade them to commit more sins and shirk. Satan has power over those that are obedient to him and who commit shirk. The will of most people is broken and managed by Satan (the vicious cycle can be broken by sincere repentance to Allah and persistence in faith). The will of the accursed Satan completely dominates over the will of idolaters and sinners. When they try to do something of their own accord, Satan scares them and instils such fear into them that they do not dare contradict him and instead they obey him, thinking that he is a friend. They have befriended the worst enemy who will drag them to Hell with him. Idolaters have lost the will for a normal, natural and righteous life to such an extent that they despise it, they do not want to hear the truth and they wish to destroy (if they can) those who try to tell them about it. They like that which is immoral, unnatural, improper, artificial, false, filthy, revolting...

**65. And indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allah's Messengers) before you: "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."**

**39:65**

Those, who commit shirk and remain as idolaters, will receive no forgiveness. Those, who repent, believe and do good deeds, and persist in the right path, will be forgiven.

**82. And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does**



righteous good deeds, and then remains constant in doing them, (till his death).

20:82

### 2.2.2. THE GRAVEST SINS

When asked about the gravest sins, Prophet Muhammad (s.a.w) said: **"The most grievous of the grave sins are associating anyone with Allah, disobedience to parents, suicide and false testimony."**

In another hadith about the most serious sins, false utterance is also referred to as the gravest sin.

We have already discussed about shirk. It is an unforgivable sin and one must be careful and avoid it in all places and at all times.

#### Disobedience to parents

**Muhammad (s.a.w) said: "Two (kinds of sins) Allah will forward (the punishment of) in this world: violent transgression and disobedience of children to their parents."**

He further said: **"The pleasure of Allah is in the pleasure of one's parents and the anger of Allah is in the anger of one's parents."**

Allah has ordained the good treatment of parents; mothers are most deserving of our kindness and so are fathers.

**23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.**

**17:23.**

One must not listen to his parents if they are trying to persuade one to commit sin or shirk or stop believing or anything else that leads to sin.

#### - Suicide:

**Muhammad (s.a.w) said: "He who commits suicide by throttling shall keep on throttling himself in Hell (forever) and he who**

**commits suicide by stabbing himself shall keep on stabbing himself in Hell”.**

The punishment for suicide is Hell. He further said: **"Suicide is a moral crime."**

People commit suicide because of the immorality and arrogance in their chest. One must be patient and never lose hope in Allah's mercy. After hardship comes ease. Satan, man's open enemy, is the cause of arrogance and he constantly forces and potentiates the situations in which man committed a sin, showed weakness or suffered a trauma. Satan attacks people particularly when they are weak and that goes to show how corrupt he is and how much he hates people.

We must fight against Satan's lies and not let them trick us i.e. we have to realize that they are coming from Satan. Therefore, evil thoughts and feelings that come to man from within are not his, but Satan's, and he must renounce them (even if man has had them before, they are still coming from Satan).

Being suicidal is a sign that man has gone astray and that he should seek forgiveness and refuge with Allah Almighty, the Perfectly Wise, and vow to lead a true and moral life.

**82. And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).**

**20:82**

Man should not believe in Satan's lies but he does because he does not know better and he lies and cheats himself, which is why the accursed Satan has power over him.

By sincerely repenting and vowing never to lie, cheat and sin again, man needs to learn what is allowed and what is forbidden by the laws of Allah (the Qur'an and Sunnah) and how to live like a true believer and good doer.

- FALSE TESTIMONY:

So many people have been wrongly convicted, killed, harmed, slandered by false testimonies, which affect not only them but also their families and loved ones.

**Muhammad (s.a.w) said: "Bearing false witness is mentioned twice as equal as associating others with Allah (in the Qur'an)."**

He further said: **"Whoever refuses to bear witness when called upon is as sinful as the one who falsely testifies."**

**140. Or say you that Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob) and *Al-Asbat* [the twelve sons of Ya'qub (Jacob)] were Jews or Christians? Say, "Do you know better or does Allah (knows better...; that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad Peace be upon him when he comes, written in their Books. (See Verse 7:157)] he has from Allah? And Allah is not unaware of what you do."**

**2:140**

- LIES, FALSE UTTERANCES, SCHEMING:

So many wars have been waged because of lies, so many innocent people have been killed, injured, humiliated, impoverished and destroyed because of lies and there has been so much suffering and misery because of lies. Lies are used to devise schemes and scheming is a greater sin than killing.

**191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah* is worse than killing. And fight not with them at *Al-Masjid-al-Haram* (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.**

**2:191**

**25. And fear the *Fitnah* (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is Severe in punishment.**

**8:25**

The consequence of lying is distrust, primarily for those who do the lying and then for others. The consequences of distrust are insecurity and nervousness (anxiety), which result in superficiality in actions, which consequently leads to devastation.

**7. Woe to every sinful liar,**

**45:7**

**Muhammad (s.a.w) said: "Falsehood is a door of hypocrisy ".**

The gravest sins include: shirk, sorcery, killing except in cases dictated by Islamic law, charging interest, disseizing orphans of their property, fleeing from the battlefield at the time of fighting in the cause of Allah, slandering chaste women.

**Muhammad (s.a.w) said: "Avoid the seven great destructive sins; to join others in worship along with Allah (shirk), to practice sorcery, to kill the life which Allah has forbidden except for a just cause, to consume *riba* (usury), to consume an orphan's wealth, to turn away from the enemy and flee from the battlefield at the time of fighting and to slander chaste women, who never even think of anything that would tarnish their chastity and are good believers."**

**- KILLING AN INNOCENT PERSON:**

**32. Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after**

that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land!.

5:32.

**93. And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.**

4:93

No amount of common interest on earth can justify the killing of one innocent person; it is considered just as great as killing the whole mankind.

- USURY:

**275. Those who eat *Riba* (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitan* (Satan) leading him to insanity. That is because they say: "Trading is only like *Riba* (usury)," whereas Allah has permitted trading and forbidden *Riba* (usury). So whosoever receives an admonition from his Lord and stops eating *Riba* (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to *Riba* (usury)], such are the dwellers of the Fire - they will abide therein.**

**276. Allah will destroy *Riba* (usury) and will give increase for *Sadaqat* (deeds of charity, alms, etc.) And Allah likes not the disbelievers, sinners.**

2:275,276

The borrowed amount should be returned without interest (usury). The same value is returned, not the numerical value. All debts are calculated according to their unalterable value, which is the reference value. Money can be invested in business and trade but only in compliance with Islamic regulations. One should not invest money in common shares unless one knows with certainty how the money is

made through these shares. By no means should one invest money in a bank and receive interest, nor receive nor pay interest in any other way.

- SEIZING AND TAKING AN ORPHAN'S WEALTH

**10. Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!**

**4:10**

Under no circumstances should one take from an orphan, except for the livelihood and needs of the orphan. Only a caretaker can spend the property in a correct manner for the benefit of the orphan and without being neither miserly nor extravagant and without spending any of the orphan's money on himself, even if he himself is poor.

- FLEEING FROM THE BATTLEFIELD:

**15. O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them.**

**16. And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination!**

**8:15,16**

Cowardice in faith is strictly forbidden. Those, who give up fighting in the way of Allah, in a fight against infidels, bring upon themselves the wrath of Allah and they will go to Hell. Jihad eliminates wrongdoings just as shirk cancels out good deeds.

There were idolaters who embraced Islam right before entering into battle and got killed. They were not cleansed, nor did they become believers with Iman in their heart, however Allah accepts their good deed. He will cleanse them in the other world and they will be admitted to Paradise.

**4. So, when you meet (in fight *Jihad* in Allah's Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus [you are ordered by Allah to continue in carrying out *Jihad* against the disbelievers till they embrace Islam (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection], but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be lost,**

**5. He will guide them and set right their state.**

**6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise more than they used to know their houses in the world).**

**47:4,5,6**

In a direct battle, man is put to trial to demonstrate his faith or unbelief. If he is a believer he will not turn back when his life is in danger and he is prepared to die in order to obey Allah's commands. Those who do not believe will turn back in order to save their life and what it provides and thus they show their unbelief.

The lower level of fighting in the name of Allah is enjoining what is good and forbidding what is evil. The lowest level is the fight against low passions, demands, desires and passions in general.

Any battle fought in the way of Allah is sublime and noble.

Fighting in the way of Allah is one of the means by which Allah created man. Every being on its way to man was given a task to fight and achieve a higher purpose.

**4. Verily, We have created man in toil.**

**90:4**

Today man is the being that is chosen on the way of Allah to achieve its goal-purpose of his creation, Allah's nature. This requires a lot of work and effort. Rules of engagement are prescribed and should be thoroughly studied, because nothing should be done without knowing the priorities and conditions. That is how man can put an end to blind following, refrain from sinning and doing the opposite of what Allah has prescribed.

**111. Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain which you have concluded. That is the supreme success .**

**112. (The believers whose lives Allah has purchased are) those who repent to Allah (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who fast (or go out in Allah's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (people) for *Al-Ma'ruf* (i.e. Islamic Monotheism and all what Islam has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islam has forbidden), and who observe the limits set by Allah (do all that Allah has ordained and abstain from all kinds of sins and evil deeds which Allah has forbidden). And give glad tidings to the believers.**

**9:111,112**

Ayah 113 specifies the main conditions that must be met in order to fight in the way of Allah Almighty.

### **-SLANDERING CHASTE WOMEN:**

Slandering is making false statements and false accusations against someone. Saying that an honest and chaste woman is immoral and



accusing her of committing fornication is a destructive sin whose punishment is hastened in this world and in the hereafter.

**23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment,**

**24. On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.**

**25. On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, He is the Manifest Truth.**

**24:23,24,25**

- SORCERY:

Sorcery (sihr) or scheming in order to intentionally harm someone is a sin that destroys the one who practices sorcery. Sorcery is done by evil words, filthy food and filthy things. Those who practice sorcery will be punished in Hell.

**104. O you who believe! Say not (to the Messenger Peace be upon him) *Ra'ina* but say *Unzurna* (Do make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)**

**2:104**

The words "rai'na" and "unthurna" mean: "Look at us." Muslims would say to Muhammad (s.a.w) ra'ina (look at us) so as to draw his attention to them, while the Jews used this word with a particular accent and emphasis to mean "foolish" in order to humiliate the Messenger of Allah. For this reason believers were ordered to use the word unthurna instead and avoid words of ambiguous import.

There are so many words that offenders have twisted to produce new meanings with the purpose of changing the meanings of certain concepts in Islam and thus presenting a negative image of the religion.

Furthermore, eating unclean food and eating from ill-gotten gains give Satan power over the sinner which causes him to act without any common sense and creates situations where it is possible for him to be inhuman. He goes through various difficulties and misfortunes and he is not aware that he is far astray from the human path.

**168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitan* (Satan). Verily, he is to you an open enemy.**

**169. [*Shaitan* (Satan)] commands you only what is evil and *Fahsha* (sinful), and that you should say against Allah what you know not.**

**170. When it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) Even though their fathers did not understand anything nor were they guided?**

**171. And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.**

**172. O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.**

**173. He has forbidden you only the *Maytatah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.**

**174. Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.**

**175. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.**

**176. That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed as regards the Book are far away in opposition.**

**2:168,169,170,171,172,173,174,175,176**

Many generations of Christians persistently follow what they have learned in their homes with their fathers and mothers i.e. they eat what is forbidden, and although they were warned not to do so, they are persistent. In the Old Testament, the pork was forbidden, but the part that talks about forbidden food was excluded from the New Testament by crooks due to their own interest.

These misconceptions have been going on for two millennia. It is clear how one incident of scheming that happened in the distant past can bring tremendous harm to many generations. The Qur'an has brought the warning in order for them to know that which has been omitted from the previous Book of Allah.

**- VIOLENCE:**

We have already discussed about shirk which is the greatest form of violence. It should be noted, once again, that those who invent falsehoods against Allah are the biggest oppressors, and oppressors will receive no help in times of difficulty and misfortunes. Oppressors are those who wish to cover up the truth with lies and thus eliminate it. Oppressors are those who try to turn Allah's signs and warnings into a laughing matter.

**56. And We send not the Messengers except as giver of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as jest and mockery!**

**57. And who does more wrong than he who is reminded of the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'an), and in their ears, deafness. And if you (O Muhammad) call them to guidance, even then they will never be guided.**

**18:56,57**

These oppressors were able to understand when they were warned and Allah made things easy for them. They would have been forgiven if they had showed remorse and accepted guidance. But they consciously and arrogantly refused and received evil into their heart, and therefore their repentance is not accepted. This is their first punishment in this world, because their hearts are sealed and they have no common sense, their control consciousness is limited to the level of constricted consciousness. They possess only executive consciousness and they are governed by the most miserable and most vicious creatures – the accursed Satan, disobedient jinn and humans. Because of their way of life and the deficiency of their souls, which are sealed and permanently programmed to passion and repugnance, they will constantly live in distress and degradation. This is their second punishment.

Those, who exclusively use their executive consciousness, have no will of their own (i.e. control consciousness) to act as they should, and Satan has taken over their will and controls them. They are aware of what they are doing but they are not aware of their obedience to Satan.

It should be noted that they have acquired the habit of acting without management and control and it is difficult, exhausting and makes them nervous. Satan has taught them that everything can be accomplished the easy way, and so it is hard for them to strive and fight for the truth. They will be resurrected and punished on the Day of Judgment after which a lasting punishment awaits them in Hell. It should be noted that a believer who befriends an oppressor ceases to be a believer.

**138. Give to the hypocrites the tidings that there is for them a painful torment.**

**139. Those who take disbelievers for *Auliya'* (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allah belongs all honour, power and glory.**

**140. And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell,**

**4:138,139,140**

As a consequence of spending time with oppressors, one may become like them and the punishment that awaits them has already been described. As soon as one hears people deny, ridicule and undermine Allah's signs, one should immediately leave and, from then on, avoid said people. A slightly lower level of violence may occur between people. Violence against helpless, defenceless, weak, old, sick and poor people, against children and the needy, i.e. against the oppressed (those that cannot defend themselves) is particularly serious. The curse of the oppressed is accepted by Allah.

When Muhammad (s.a.w) sent Mu`adh to Yemen he said to him: **"Be afraid, from the curse of the oppressed as there is no veil between his invocation and Allah."**

The hadith clearly indicates that Allah accepts the curse of the oppressed. On another occasion Muhammad (s.a.w) said: **"Beware of being cursed by the one to whom you have done violence. Allah looks at him with kindness and says, 'Raise his prayer, I shall accept it.'"**

### 2.2.3. GRAVE SINS

#### - CORRUPTION AND BRIBERY

Bribery paves the way to corruption, which forces and potentiates evil, injustice and violence, and prevents honesty, justice and goodness. Furthermore it disrupts people, weakens the community and leads to its ruination.

**Muhammad (s.a.w) said: "The curse of Allah is upon the one who offers a bribe and the one who takes it". He further said: "Allah will punish a community that refuses to condemn evil."**

**"By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted"**

**"Allah does not punish the individuals for the sins of the community until they see the evil spreading among them, and while they have the power to stop it, do not do so."**

**"Whosoever amongst you sees an evil, let him change it with his hands; and if he is not able, then with his tongue; and if he is not able, then let him hate it in his heart, and that is the weakest of faith."**

**"He who enjoins good and forbids evil will be saved from Hell-fire."**

#### - DECEPTION

**Muhammad (s.a.w) said: "Every traitor will have a banner on the Day of Resurrection and it will be said: This is the betrayer of so-and-so."**

He further said: **"He who deceives us is not one of us."**

Those, who adopt deception as a way of life, will be punished in Hell.

- THEFT

**38. Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise.**

**39. But whosoever repents after his crime and does righteous good deeds (by obeying Allah), then verily, Allah will pardon him (accept his repentance). Verily, Allah is Oft-Forgiving, Most Merciful.**

**5:38,39**

According to Allah's law, the legal penalty for theft is amputation of the hands. This sentence is always carried out (of course when there is irrefutable proof of guilt), except in cases where the perpetrator did it as a last resort, due to severe hunger.

The fact that the sentence will certainly be carried out, and everyone knows that, repels many potential thieves from stealing. Over time when people get used to honesty, theft is eliminated and a peaceful and crime-free society is created.

When someone is aware of the severe punishment and decides to steal anyway, then there is no doubt that he is a real thief and it is safe to carry out the sentence, because the thief knows the consequences of the crime and he will continue to commit it. The person who judges the perpetrator and the person who carries out the punishment are at ease because they know they are judging and punishing a real thief (when there is irrefutable proof of guilt), to whom stealing is a character flaw and he has no intention of dealing with it. As a result of cutting off his hand, not only is he unable to repeat the crime, even if he wants to, but also other people are protected against this evil. This punishment serves as atonement to the perpetrator for this offense on the Day of Judgment.

And is a man without hands not weak? He can no longer do anything with ease, but with hardship and the ever-present sense of awareness of being without a hand.

It should be noted that those who carry out the investigation have a huge responsibility because they are required to provide

incontrovertible evidence of guilt or innocence. A man's hand is no small matter. The witnesses, too, have a huge responsibility. Allah's punishments are stricter and more severe, and therefore the whole judicial system bears maximum responsibility. However, in case the guilt has been conclusively proven, the sentence must be carried out. Justice must be served. That is how the life of the community is secured.

**179. And there is (a saving of) life for you in *Al-Qisas* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqun* (the pious - see V.2:2).**

**2:179**

It can be said that a community is truly alive if it is protected from any kind of harm. The first and basic protection is law that is established and implemented by Allah's law (the Qur'an and Sunnah).

The only way to cut the roots of the evil tree and prevent the fruits of evil from growing is through laws that are established according to Allah's law. For example, alcohol is prohibited, and when there is no alcohol in a certain community, then there are no millions and millions of evils that result from it. The same applies to drugs or prostitution. All of these are strictly forbidden and therefore there can be no evil that results from them. Today the judicial court system reeks of hypocrisy because not only is alcohol not forbidden, but when a man commits a crime while under the influence of alcohol, it serves as a mitigating factor. The first culprit is the law that allows alcohol as the source of evil, and then the perpetrator who does the evil. The flawed law allows for the evil tree to grow and bear evil fruits that affect the lives of those who are innocent. It is better to cut down the evil tree, than to have to fight against the evil fruits when they grow up.

As long as such flawed laws exist, there will be scheming and disorder. Only in Allah's law there is perfection and wisdom. Other legal systems do not issue regulations that adequately deal with the committed crime and offence, which results in an increase in organized violence against the people of the community. In this case the law and those who stand behind the law, play the role of a powerful oppressor



who abuses people under the pretence of justice. They enable certain people to harm and do evil things to other people. They are enemies of Allah and oppressors who want to turn people away from their goal-purpose of existence, because they allow some things that are prohibited by the law of Allah, and defend other things that are allowed and ordered by the law of Allah. There is no greater oppressor than the one who rules while disregarding Allah's law.

- GREED:

**Muhammad (s.a.w) said: "If the son of Adam were to have two valleys of gold, he would long for another one and his mouth will not be filled but with dust, and Allah returns to him who repents."**

- HYPOCRISY (DUPLICITY):

Hypocrites command that which is prohibited, and that detracts and pulls people away from the purpose-Allah's nature, and they forbid and prevent that which guides and leads to the purpose. In doing so, they utter lies and falsehood against Allah Almighty and act in opposition to His law. They are the enemies of Allah because they act in opposition to Allah's law and detract others from the right path. There is great mercy in Allah's law for people both in this world and the hereafter.

**67. The hypocrites, men and women, are from one another, they enjoin (on the people) *Al-Munkar* (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allah's Cause) alms, etc.]. They have forgotten Allah, so He has forgotten them. Verily, the hypocrites are the *Fasiqun* (rebellious, disobedient to Allah).**

**68. Allah has promised the hypocrites; men and women, and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment.**

There are hypocrites who repent and reform themselves. They lived in ignorance among hypocrites and unbelievers, acquired their habits, so when they receive a clear warning and learn the lesson they repent, accept the faith and take the path of faith.

**145. Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.**

**146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allah, and purify their religion for Allah (by worshipping none but Allah, and do good for Allah's sake only, not to show-off), then they will be with the believers. And Allah will grant to the believers a great reward.**

**4:145,146**

In addition to the aforementioned three most important characteristics (forbidding that which is good, commanding that which is evil and stinginess), hypocrites have four specific characteristics by which they can be identified. Any man that owns any of those characteristics should try and eliminate them as soon as possible.

**Muhammad (s.a.w) said: "Whoever has (the following) four characteristics will be a pure hypocrite: If he speaks, he tells a lie; if he gives a promise, he breaks it; if he makes a covenant he proves treacherous; and if he quarrels, he behaves in a very imprudent, evil, insulting manner (unjust). And whoever has one of these characteristics, has one characteristic of a hypocrite unless he gives it up".**

- STINGINESS:

**Muhammad (s.a.w) said: "The slanderer, the deceiver and the niggard will not enter Paradise."** He further said: **"There is no greater disease and disgrace than greed and stinginess"** Stinginess is a hypocritical characteristic.

- SLANDERING:

Slandering causes great harm and damages the reputation of a person, especially if done publicly. Slandering is very dangerous especially if the act is not adequately punished by the law, as a result of which it is done publicly and constantly and people are unprotected and restricted and they feel the pressure. Slandering can cause a great deal of misfortune and mischief.

**Muhammad (s.a.w) said: "Those who envy, gossip and slander are not mine, nor am I theirs."**

On one occasion **Muhammad (s.a.w)** said to his companions: **"Do you know what backbiting is? It is to say something about your brother that he would dislike... If what you say about him is true, you are backbiting him, but if it is not true - then you have slandered him."**

- 1. Woe to every slanderer and backbiter.**
- 2. Who has gathered wealth and counted it,**
- 3. He thinks that his wealth will make him last forever!**
- 4. Nay! Verily, he will be thrown into the crushing Fire.**
- 5. And what will make you know what the crushing Fire is?**
- 6. The fire of Allah, kindled,**
- 7. Which leaps up over the hearts,**
- 8. Verily, it shall be closed in on them,**
- 9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars, etc.).**

**104:1,2,3,4,5,6,7,8,9**

Indeed when one feels pain it is transmitted through the nervous system and felt in one's heart most intensively. It really is a terrible pain when put directly on the heart or once it reaches the heart.

- BETRAYAL:

Betrayal is a sin that can have tremendously devastating consequences. So many wicked people acted as informants and reported

every movement of the true believers. These informants enable the corrupt government to terrorize and harass true believers, but for such there will be a terrible punishment.

**138. Give to the hypocrites the tidings that there is for them a painful torment.**

**4:138**

**145. Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.**

**4:145**

**48. Verily, they had plotted sedition before, and had upset matters for you, - until the truth (victory) came and the Decree of Allah (His Religion, Islam) became manifest though they hated it.**

**49. And among them is he who says: "Grant me leave (to be exempted from *Jihad*) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.**

**9:48,49**

### ADULTERY:

**32. And come not near to the unlawful sexual intercourse. Verily, it is a *Fahishah* [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him).**

**17:32.**

**Muhammad (s.a.w) said: "Man who takes another man's wife is not one of us, nor is a woman who goes to someone else's husband while still married to another man or before her iddah is complete."**

The consequences of adultery are severe. Who can console a crying child when abandoned by a mother or a father because of their immoral lives?

How can an adulterous woman raise a child when all she can do is command evil and deter him from goodness, and those are hypocritical characteristics?

One of the consequences of those who become adulterers is the loss of the ability to think, understand and feel properly.

**33. He said: "O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants."**

**12:33**

Adultery reinforces low passions which become the goal of life and self-interests which become the paths leading to low passions. It is a wrong way of living and results in man's neglecting the purpose for which he was created. This is the path of ignorance and irrationality.

There are other types of adultery which will be discussed later in this book.

#### - LOSING HOPE IN THE MERCY OF ALLAH:

**53. Say: "O 'Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.**

**39:53**

Man should never lose hope in the mercy of Allah and fall into despair. This is stated in the Qur'anic account of the incident when Pharaoh's magicians, who were unbelievers at first, fell down prostrate to Allah Almighty when Musa (a.s.) revealed the truth. Pharaoh said that he would cut off their hands and feet from opposite sides and crucify them on the trunks of palm trees. The magicians told him that he may do as he likes but that they will never again believe in anything other than the truth. Because of this Allah Almighty forgave their sins and they will be admitted to Paradise.

- KILLING ONE'S OFFSPRING:

**31. And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.**

**17:31.**

So many women have abortions, throw their children away, kill their children or leave them for dead... These are all monstrous acts.

- ALCOHOL:

Alcohol is evil that has multiple consequences, evil that allows other evils to be manifested uncontrollably. If the laws of a country are such that they do not prohibit certain evils, then such a situation allows for terror, violence and injustice to be forced by a group of people over others. For example, in a country where alcohol is allowed, drunks are enabled to carry out terror and violent attacks on those who do not drink alcohol and have nothing to do with it. So many people are killed, run over, mutilated, humiliated, cursed at and insulted every day due to alcohol. So many women and children are abused and left behind without means of livelihood, so many children born with defects, so many people with decreased capabilities due to alcohol. Do they not see the current, cumulative and permanent calamities?

It can be said that the authorities who did not ban the use of alcohol are directly to blame for all the troubles and misfortunes that befall the people in the community. Allah's law prohibits alcohol in any form and in a community ruled by Allah's law, there is no alcohol, and consequently there is no evil that arises from alcohol. Especially because alcohol is not produced in the country and there are strict control measures so that it is not brought into the country and there are severe penalties for any kind of handling and use of alcohol. The evil tree should be cut down before it bears evil fruits.

**Muhammad (s.a.w)** stated that ten kinds of people are cursed with regard to alcohol: **"The one who drinks it, the one who pours it for others, the one who sells it, the one who buys it, the one for whom it**

**is bought, the one who makes it, the one who it is made for, the one who carries it, the one who it is carried to and the one who consumes the money from its sale."**

The Messenger of Allah further said: **"Every drink which intoxicates is forbidden". "If a large amount of anything causes intoxication, a small amount of it is prohibited".**

Alcohol should not be taken as "medicine", because it is harmful and evil.

**Muhammad (s.a.w) said: "It is not a medicine, but is disease". "Verily, Allah sent down ailment and cure (thereof). So he made a cure for every ailment. So seek cure but seek not cure by unlawful things". He further said: "Abstain from Khamr (wine) because it is the key (source) of all evils ".**

Alcohol is the key that opens the door to evil and all other evils that follow.

**"The drinker of wine is like the worshipper of idols". (Hadith)**

It should be noted that drugs are even more intoxicating than alcohol and have far greater consequences. **Muhammad (s.a.w) said: "All that intoxicates is prohibited".**

#### **- FORBIDDEN FOOD:**

Consuming forbidden food is a sin that leads to shirk, an unpardonable sin, and destroys the physical and mental state of man.

Forbidden food is that which is unclean, which is prepared by prohibited methods and ill-gotten food.

**168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitan* (Satan). Verily, he is to you an open enemy.**

**169. [*Shaitan* (Satan)] commands you only what is evil and *Fahsha* (sinful), and that you should say against Allah what you know not.**

**170. When it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers**

following." (Would they do that!) Even though their fathers did not understand anything nor were they guided?

171. And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.

172. O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.

173. He has forbidden you only the *Maytatah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc., on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.

174. Verily, those who conceal what Allah has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

175. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

176. That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed as regards the Book are far away in opposition.

2:168,169,170,171,172,173,174,175,176

Accursed Satan, the crook, the open and sworn enemy of man, persuades sinners and liars to eat the forbidden so as gain power over them, urging them to do evil and obscene things and to speak falsehood against Allah. Those who have faith but eat the forbidden, they will resist Satan (the question is whether they will succeed), and those who follow passions, will follow evil and shamelessness and will speak falsehood against Allah. People do it, but they do not know and do not



care where they go. In this manner Satan forms the wrong idea (and faith) and feelings about Allah Almighty in their hearts and detracts them from the truth and salvation.

If people could only see, hear and understand how insidious an enemy he is and the extent of his malice and wickedness, they would never listen to him. True believers follow the truth and know, because they have seen and heard Satan's evil works and they have seen the maliciousness with which he tortures man and leads him to his ruin. True believers have yaqeen (certainty, clear knowledge) about what Satan does and they fight against him.

Are those not the unbelievers amongst Christians who follow what they have acquired from their fathers (similar lifestyle) and do not deviate from their prejudices and assumptions for one moment?

From their fathers they learned to eat the forbidden food, to do evil and obscene things and to commit shirk and other sins. They did not want to follow that which would have cleansed them and elevated them to a level of unimaginable greatness and happiness.

Their fathers were in delusion and did not comprehend (see the section about comprehension). They did not question why they were created, why they existed, what their goal-purpose of existence was, why everything is done and what the correctness of all things is...

Allah has prohibited the meat of carcasses, blood and pork because they are the filthy-unclean and harmful. Allah has forbidden the eating of anything over which the name of Allah has not been mentioned, because it is a sin. He has forbidden that which is unclean, unhealthy and harmful to the human body, and devastating for the soul. Carcass is poison which can kill humans, blood is poison which shortens human life and pork fat and meat are insidious poison which slowly changes the human body and nature. It is a well-known fact that the Eskimos, who drank blood and ate raw meat with blood, lived for 26 years on average.

Do people not see that a pig is a real garbage gut? It is in its nature is to eat dirt so that the surroundings can be clean. Everything is created in pairs, and all the animals and plants and everything on earth is created for the sake of people, and people should benefit from them in the correct way. One must not violate the laws of nature.

So how can people eat a collector of garbage? A pig cannot become clean if fed clean food because it is filthy by its nature i.e. it was predesigned to collect garbage.

Do people not see that flies, too, collect dirt by their nature?

Man's organism was built to consume clean food. The food that is eaten should be clean, permitted and obtained through legitimate (Halal) means. This means that the manners in which the food is obtained, processed, stored, prepared and eaten should be in compliance with Islamic rules. If it has not been obtained through legitimate means, one cannot mention the name of Allah over it. Furthermore if it has not been prepared in a permissible way then it is a sin to consume it. If it is not clean, it is a sin to consume it. That which Allah has permitted, is good for people, and that which Allah has forbidden, is bad for people. The ordinance of Allah is mercy to people. Food, from the beginning of its preparation to the last act of eating, should be clean and in compliance with the permitted methods.

The permitted methods of producing and preparing food are the tested procedures proven to be harmless.

True believers fear Allah and are aware of their responsibility before Allah Almighty and know that they will be punished in this world and in the hereafter if they eat and prepare forbidden food for themselves and for others, and if they do not follow that which they know, and instead follow their passions and self-interests.

Those, who follow their passions and their self-interests, will use ingredients that are harmful and dangerous to man in the production and preparation of food, only to make more money in a faster and easier way and to satisfy their low passions (greed, worldly pleasures, lust, prestige, easy living...)

Furthermore, many people, due to their character flaws (wrong habits), do not take into account the cleanliness of the food and the permissible ingredients and they commit sin out of ignorance, but that does not justify them, and they will be punished. They should not do what they do not know.

Nowadays, poultry and cattle feed are designed to increase the growth rate and change the size and shape of these animals. Various hormonal agents and antibiotics are used. Similarly, the plants are

sprayed with various toxic substances that are harmful to humans. All of this gradually weakens man's resistance and immune system and changes his nature (due to toxins, hormonal supplements, unclean food and wrong evil habits).

Unclean and forbidden food potentiates passion, excludes consciousness and reason (controlling characteristics) and evokes the reflex circuit biased heart-deviant (wrongly taught) nervous system. Man is transferred to the state of erroneous cause-effect relationships but only with an executive consciousness. His mind is now at the level of wrong-superficial knowledge and his reactions are at the level of reflexes i.e. wishy-washy i.e. lacking in decisiveness and easily persuaded and coerced. Is this not a neurosis? When such people come in to contact with something they react but they do not think, let alone understand. If there is no contact then it is an internal reflex debate. This state is the state of the idolaters and the believers are forbidden of such reaction through discussion with idolaters. This means that the accursed Satan convinces the idolaters to argue with believers and other people. If they refuse to do so, then Satan convinces them to argue with them within their soul, luring them into having argumentative thoughts and thus excluding them from reality, making them imagine situations and endless discussions (forced suggestions). Reflexive state is a state of constricted consciousness.

Further deepening of this condition leads to a very serious state when man has a highly constricted consciousness and is completely disconnected from reality. His will is minimal and Satan's is dominant. If it weren't for Allah's mercy, things would have been much worse.

Unclean and forbidden food potentiates shirk and all other grave sins and has a detrimental effect on the individual and the community. This is scheming and scheming is a greater sin than killing. Man is troubled; he comes into situations where it is possible for him to be inhuman and he is not aware of his condition. People do not realize that if they follow Satan i.e. if they take on his characteristics instead of human characteristics, then Satan will completely overpower them and drag them to Hell, which is an awful abode and unbelievers who remain unbelievers and die, will not get out of Hell. This is because they have ruined their nature and lost their human characteristics. When Satan

overcomes man, he completely imposes his will over the will of man and infects him with his madness.

**4. We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.**

**76:4**

Do people not know that one of the qualities of the Qur'an, the Pure and Wise, is that it is guidance for mankind. With the Qur'an, it is possible for man who is genuinely repentant of his sinful life and has accepted faith - his purpose of creation, existence and life, to abandon the wrong path and set on the right path which leads to the nature of Allah and salvation. With the Qur'an, man comes out of the darkness into the light.

**13. Verily, the *Abrar* (pious and righteous) will be in delight (Paradise);**

**14. And verily, the *Fujjar* (the wicked, disbelievers, sinners and evil-doers) will be in the blazing Fire (Hell),**

**15. In which they will enter, and taste its burning flame on the Day of Recompense,**

**16. And they (*Al-Fujjar*) will not be absent therefrom (i.e. will not go out from the Hell).**

**82:13,14,15,16**

Indeed when they are told the truth they hear only voices and sounds and do not understand the words. They are deaf, mute and blind and they do not realize. They are unbelievers. Will they come to their senses? There is no getting out of Hell, a terrible abode. In the Qur'an, all the Books of Allah are gathered; it is guidance for all mankind.

Do people not see that Islam is imperative until the Day of Judgment, that Islam is the only environment on earth where man can fully achieve his goal, because only in Islam can he fully do that which brings him closer to the nature of Allah, which is permitted and commanded by Allah Almighty, and only in Islam is he unable to do

that which pulls him away from the nature of Allah Almighty, which is condemned and prohibited by Allah.

Therefore, it should be noted once again that forbidden food is evil which can cause many other serious evils, obscenity, shirk, diseases, misery... and there is danger of man ruining himself forever.

**121. Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allah). And certainly, the *Shayatin* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maytatah* (a dead animal) legal by eating it], then you would indeed be *Mushrikun* (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allah is polytheism].**

**6:121**

### **LOW PASSIONS – WRONG GOALS IN LIFE**

Low passions are lust, worldly pleasures, prestige, striving for power and what it brings, desire for fame, praise, greatness, power, wealth, passion for eating, drinking, vices...

Low passions are the wrong goals in life. If they are establish and reinforced in the mind (soul) as a result of which the programs related to purpose - goal of creation, existence and life are disrupted and reason is eliminated, and we have already discussed about reason. Satan's rotten goal-intention is to impose passions on people (low passions, self-interests, sins, character flaws) and to thus change their nature and path and drag them into the evil abode. It should be noted that low passions become character flaws when they are established, and also character flaws can turn into low passion.

5. O mankind! Verily, the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah.

6. Surely, *Shaitan* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire.

7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

35:5,6,7

- **ZINA (FORNICATION):**

32. And come not near to the unlawful sexual intercourse. Verily, it is a *Fahishah* [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him).

17:32

Sexual intercourse is allowed only in marriage and in the permitted manner. **Muhammad (s.a.w) said: “When a man sits between the four parts (arms and legs of his wife) and has intercourse with her, then ghusl is obligatory”**

This hadith emphasizes the recommended manner in which sexual intercourse should take place and the obligation of taking a bath after the act.

Approaching a woman who is not his wife is zina. Lustful looking is also zina. **Muhammad (s.a.w) said: “The eyes also commit zina, and their zina is the lustful look.”**

If man continually commits zina, he will rapidly deteriorate and become an ignoramus. Zina strengthens low passions and the bias of the heart and if man accepts it as the primary goal of life, then all his actions and feelings are regulated by this and other passions. He gives tremendous value to this act, which in marriage would be quite normal because it is one of the valuable aspects of marriage.

Because of zina the heart becomes biased and approves of it and the nervous system develops a reflexive relationship - a biased heart and a perverse nervous system. If this becomes a deeply rooted (acquired) habit then the reflexive relationship becomes stronger than the others, which results in the exclusion of the mind when it is evoked and later it is transferred to other reactions. This does not involve real thinking, but only the subjective mind which is controlled by Satan.

There is a hidden danger of further exclusion as a result of this low passion which turns into abomination and obscenity.

Accursed Satan lurks around man and when a man commits sin by following his low passion then Satan is relaxed and content, and then he places images into his head and whispers words, telling him how to satisfy himself, corrupting his instincts and feelings. He tells him that he can commit zina with a woman (forming the habit that this is the only way he can be satisfied) or he inverts the urge towards the same sex (homosexuality, lesbianism) or urges him to fornicate with an animal or to commit incest or some other horrible sin - revulsion.

Those who do so are despised and rejected because they have behaved abominably. People do not know how degraded and awful their situation can become if they wrongly and (or) uncontrollably follow their passions. Some people, when they get into this situation, would give all they've got to go back in time and undo the things they did under the influence of Satan.

Allah the Almighty forgives all sins. Allah judges according to his wisdom, which is infinite and he knows everyone's state at all times and in all relationships. Only his judgment and reasoning are absolute and relevant.

**32. Those who avoid great sins (see the Qur'an, Verses: 6:152,153) and *Al-Fawahish* (illegal sexual intercourse, etc.) except the small faults, verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e. those who are *Al-Muttaqun* (pious - see V.2:2)].**

**53:32**

- **PASSION FOR FAME, PRAISE, GREATNESS AND POWER:**

**36. So all the praises and thanks are to Allah, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Alamin (mankind, jinns and all that exists).**

**37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.**

**45:36,37**

Some people strive for fame, praise, greatness and power. All passions that become wrong goals in life are highly hideous goals and characteristics. Whoever strives for them, will have the opposite of what he wants; he will be humiliated, disliked and ridiculed.

**Muhammad (s.a.w) said: “Do you know who the residents of Hell are? Those who are brutal, arrogant and haughty.”**

- **PASSION FOR WEALTH, WORLDLY PLEASURES AND PRESTIGE:**

**20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.**

**57:20**

Mankind did not come to this world to feast and enjoy itself, but to achieve the goal for which it was created.

This ayah clearly and extensively talks about man's wrong goals - passions.



- **PASSION FOR FOOD AND DRINK:**

**30. A group He has guided, and a group deserved to be in error; (because) surely they took the *Shayatin* (devils) as *Auliya'* (protectors and helpers) instead of Allah, and consider that they are guided.**

**7:30**

**Muhammad (s.a.w) said: “It is enough for the son of Adam to eat a few mouthfuls to keep him going, but if he must (fill his stomach), then one third for his food, one third for his drink and one third for air.” He further said: “No human ever filled a vessel worse than the stomach.”**

One of the consequences of excessive eating is laziness, and the result of laziness is hideous thoughts. Many people and nations were ruined because of the consequences of passions. Excessive eating and drinking can cause many diseases and whoever does this not only causes harm to himself but also hinders those surrounding him and therefore they suffer because of his weakness.

**2.4. CHARACTER FLAWS – DEEP-ROOTED ERRONEOUS HABITS**

Character flaws are a form of passion and they are permanent-rooted wrong habits that are manifested in certain situations. Through the character flaws man reacts and responds to situations that evoke them. Character flaws constitute man's bad character - evil whims. Bad character is the erroneous interpreter of reality, wrongly acquired program of living, evil dispositions, veiled senses, heart and mind. Due to this character, man is deaf and blind and he does not understand. It is man's wrongly acquired essence (because it is rooted in the soul and heart and covers them up).

**171. And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.**

**2:171**

Deep-rooted habits of man of committing shirk, denying Allah and His signs, behaving rudely to his parents, testifying falsely, telling lies, cheating, not fulfilling his promises, not guarding what has been entrusted to him, crossing boundaries in discussion, being unjust, being violent, gossiping, slandering, corrupting, giving and receiving bribes, paying and receiving interest, drinking alcohol, using drugs, gambling, eating pork and its fat, eating what is considered unclean without paying attention to what he is eating, how he is eating, where he is eating, eating from ill-gotten gains, being unclean and residing in unclean places, cursing, insulting, using ugly and abusive language and thinking and feeling that way, attacking, killing, speaking and acting shamelessly, being greedy and insatiable, listening to prejudices, lies and speculations, enjoining what is evil and forbidding what is good, stealing, deceiving, seducing, spoiling what is good and people, pretending, making fun of other people and women, secretly and openly mocking them, calling people names, spotting other people's flaws, stalking, spying, making fun of faith, believers, Allah's signs, etc. are all character flaws of man...

**40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts.**

**41. Verily, Paradise will be his abode.**

**79:40,41**

By adopting and pursuing their passions people develop an affinity and partiality for them and the more they do it, the stronger the habit in the mind and the emotions in the heart. When the passion is satisfied, then Satan leads to further perversion. At this point many people feel hopelessness and decide to commit suicide. Suicide is no solution. The only real cure for the desire for self-destruction is sincere repentance to Allah, reforming and persisting on the right path.

Bias of the heart is feeling preference for passion and aversion and feeling hatred towards the truth, honesty and goodness.

Following a biased heart reduces man's ability to think, understand and comprehend and increases his preference for passion. For those who have a biased heart, passion is a driving force behind their actions. They are controlled by Satan.

**27. Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path.**

**4:27**

**Muhammad (s.a.w) said: "One, who seeks forgiveness immediately after committing a sin, is not considered persistent in sin, even if this occurs seventy times in a day."**

**31. And to Allah belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).**

**32. Those who avoid great sins (see the Qur'an, Verses: 6:152,153) and *Al-Fawahish* (illegal sexual intercourse, etc.) except the small faults, verily, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e. those who are *Al-Muttaqun* (pious - see V.2:2)].**

**53:31,32**

### **3. FUNDAMENTAL ERRORS OF THE HEART, MIND AND THINKING**

#### **3.1. ONE'S OWN SELF**

**30. So set you (O Muhammad) your face towards the religion of pure Islamic Monotheism *Hanifa* (worship none but Allah Alone) Allah's *Fitrah* (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in *Khalq-illah* (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not. [Tafsir At-Tabari, Vol 21, Page 41]**

**30:30.**

It has already been said that by committing sin i.e. following passion, one's heart becomes biased. Man has right and wrong feelings in his heart. If he loves that which is wrong, then it is a passion and he identifies himself (his self) with it and a false character - his other self is formed. Man does not see or understand that this is not his real self because of the wrong-false feelings with which he identifies himself.

The real (own) person of man lies within the love of Allah's nature and the devoted aspiration for gaining it. The true person of man is his Qur'anic self. Wrong feelings should be eliminated and correct feelings should be established in their place.

The deepest true change man goes through is when he changes the wrong feelings in his heart, because the foundation of his being is in his heart. First of all man needs to change his wrong opinions about certain matters and accept them. But how can they be changed? He needs to question the truth about certain matters by referring to the Qur'an and by thinking about the ayahs and hadiths that talk about these matters. When he has understood the matter in its essence with integral-transcendent conception, in all situations and environments, then he may follow it. This is how the soul (mind) achieves enlightenment and elevation and it's cleansed and corrected. Through this following the habit of the comprehended is strengthened and the habit of the erroneously acquired gradually dies. This is a struggle of man within

himself. If a believer is sincere he will follow the integrally and transcendently comprehended, even though the heart asks for that which is wrong and Satan urges that which is wrong. Therefore all the relationships of the certain matter resurface. The ability to discern between the truth and lies in all relationships is acquired. At this point man condemns that which is wrong and feels aversion towards it and confirms and acknowledges that which is true from the heart. This is how the cleansing of the heart and man's enlightenment and elevation are achieved. Only that cognition, which transforms man for the better through true integral-transcendental understanding and feeling, is true cognition.

**29. (This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.**

**38:29**

**222 ...Allah loves those who turn unto Him in repentance and loves those who purify themselves**

**2:222**

Satan, disobedient jinn and people, unbelievers, hypocrites, idolaters, sinners and ignoramuses impose the other self on man, they force and potentiate it, urge man to identify himself with it, so that the false self becomes dominant and the true self, for which man was created, becomes suppressed and forgotten.

**19. And be not like those who forgot Allah (i.e. became disobedient to Allah) and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the *Fasiqun* (rebellious, disobedient to Allah).**

**59:19**

**78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you (O Muhammad)." Say:**

**"All things are from Allah," so what is wrong with these people that they fail to understand any word?**

**79. Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad) as a Messenger to mankind, and Allah is Sufficient as a Witness.**

**4:78,79**

The false self of man is living the passion from the soul and from the heart, and this passion covers up the heart (and soul), and when it is covered there is a veil over it and man lives another life, he becomes another person which is established by his sinful life. Let the man wake up and ask himself if this is his true self or the will of his passion, Satan, disbelievers, sinners, etc. When a sinner dies he does finally wakes up, but it is too late for salvation. On the Day of Judgment sinners will be resurrected with their false faces.

**27. Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path.**

**4:27**

It is clear that if man lives in an environment that is evil, it prevents him from finding his true self and salvation, and instead forces and potentiates his false self. An evil environment imposes its wrong way of living on others. An evil environment is Taghut.

**256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Taghut* and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.**

**257. Allah is the *Wali* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya* (supporters and helpers) are *Taghut* [false deities and false leaders, etc.], they bring them**

**out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.**

**2:256,257**

**Muhammad (s.a.w) said: “It is better to sit alone than in company with the bad; and it is better still to sit with the good than alone.”**

The false self of man leads to the deception of the senses and misleads him. By the elimination of the false self, sensual deception is eliminated, too. The false self is eliminated by the cleansing and correction of the biased heart. False knowledge and feelings should be removed from the heart and true knowledge and feeling should be put in their place.

### **3.2. FUNDAMENTAL ERRORS OF THE MIND**

We have already discussed about reason and its foundations. The word reason represents the universal reason-faith-Allah's nature which is inscribed into the human soul (mind) in the amount which it is possible. And this is the final and most substantial gift that Allah Almighty has given to a selected being. The word final means the ultimate goal on the path of man's perfection. In order to create man, Allah Almighty created the heavens and the earth and all the living things on earth, and guided each form to its completion and man was also created from a handful of soil. At each level, beings that led to man were given a goal and preconditions such as environments and situation so as to be able to reach that goal. Each being had a goal - selected traits that were supposed to be achieved. The selected traits were forced and potentiated by the given environment and situations whereas those traits which did not lead to the goal of that being were eliminated. The beings were inspired to accomplish their goal (with the help of the selected traits and the approval and blessing of Allah). Harmonization is the principle of creation and management.

Thus was created a new being whose characteristics differed from those of the previous beings. Man is the last being that is selected for the cause of Allah. Man is a traveller on earth (on man's path). Man

needs to know what kind of a path he has crossed, where he is now and where he needs to go. This knowledge should be true knowledge with the exact measure. When he knows that, only then can he know, with real assurance, what his purpose of life is and what reason is.

The first fundamental mistake of the mind is disbelief in Allah Almighty and His nature.

The second fundamental mistake of the mind is not aspiring to gain Allah's nature.

He who denies the first foundation also denies the second one. He who does not fulfil the second and the first foundation is on shaky ground. Many people do things and they think that they are doing good things, but that is not the case. If they are not living their lives according to what they were created for, then they are not fulfilling their purpose. When they redirect their lives to the right path, only then can they come upon the true foundation from which their deeds will be accepted.

The deeds of unbelievers will be cancelled, because they did not live their lives according to what they were created for, nor did they aspire to fulfil their purpose. An unbeliever is the one who has denied the real goal-purpose of life and does not believe in it, and has set passion for the goal-purpose of his life. Unbelievers are at the first two levels. These have committed themselves to unbelief and they represent it. Those at the third, fourth and fifth level did not accept unbelief, nor faith. Hypocrites are those who have verbally accepted faith but act according to the first and second level. They are those who deceive themselves. They say they believe and confirm it with their words and a part of their soul.

- 1. Those who disbelieve [in the Oneness of Allah, and in the Message of Prophet Muhammad], and hinder (men) from the Path of Allah (Islamic Monotheism), He will render their deeds vain .**
- 2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (Pbuh), for it is the truth from their Lord, He will expiate from them their sins, and will make good their state.**



**3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allah set forth their parables for mankind.**

**47: 1,2,3**

There can be two goals in a man's mind. These two goals and their paths determine the state of mind. The first goal is the real one. It is the purpose of man's creation, existence and life. It is inscribed in the heart of every man and it is a priori because people come into the world with it. That is Allah's nature. It is described in the Qur'an. Lessons, instructions, commands, prohibitions in the Qur'an, if followed, form the programs and goals which constitute man's acquired mind.

The task of the believer is to harmonize the acquired goal with the innate goal and with the nature of Allah. Such acquired mind is called reason.

The innate goal-Allah's nature of those, who have set passion and its fulfilment for the goal of their life, is sealed, and the acquired programs related to the real goal are eliminated, whereas the programs for the satisfaction of the passion are strengthened. Their mind is called the subjective mind. These are the ones that are at the first and second level. Through passion they are focused on this world and they are interested only in satisfying their worldly desires. They do not care about the eternal life. Those who are at the third, fourth and fifth level, do not have a sealed innate goal – reason. They do not have an established subjective mind, nor established reason. They have a subjective mind which by one level differs from the subjective mind in the first two levels. They have not decided yet. They do not have the discerning knowledge to make a decision yet. We cannot call them unbelievers, but we can say that they are not believers. Some of them choose reason and others choose the subjective mind. Their deeds contribute to this decision more than anything else. If they are good deeds, Allah Almighty guides them to understand the real purpose-goal. If they are not good deeds they are warned yet again, however if they turn a deaf ear, their innate goal is sealed and the subjective mind prevails (Allah is the Master of the Day of Judgment).

It has already been said that sinning causes the bias in the heart and the deception of the senses to increase. Therefore sinners are already punished, because their ability to judge correctly is reduced i.e. their ability to think, understand and comprehend is reduced.

It is clear that when man understands with a partial consciousness, he then judges with a consciousness of understanding that is limited and partial, rather than integral and transcendent and such judgment does not have the right measure and comprehensiveness.

By adopting the real goal-Allah's nature and following it, one can purify one's biased heart, eliminate the deception of the senses and increase integral-transcendental knowledge. The Qur'anic self, which is man's true nature, is adopted. At this point subjective and objective cognitions are very close. All things are viewed comprehensively and this leads to the closeness of subjective and objective judgment. Only with an integral- transcendent consciousness can one judge properly.

**10. And shown him the two ways (good and evil)?**

**11. But he has made no effort to pass on the path that is steep.**

**12. And what will make you know the path that is steep?**

**13. (It is) Freeing a neck (slave, etc.)**

**14. Or giving food in a day of hunger (famine),**

**15. To an orphan near of kin.**

**16. Or to a *Miskin* (poor) afflicted with misery.**

**17. Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.**

**18. They are those on the Right Hand (the dwellers of Paradise),**

**19. But those who disbelieved in Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).**

**90:10,11,12,13,14,15,16,17,18,19,**

**14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success,**

**15. And remembers (glorifies) the Name of his Lord (worships none but Allah), and prays (five compulsory prayers and *Nawafil additional prayers*).**

- 16. Nay, you prefer the life of this world;**
  - 17. Although the Hereafter is better and more lasting.**
  - 18. Verily! This is in the former Scriptures,**
  - 19. The Scriptures of Ibrahim (Abraham) and Musa (Moses).**
- 87:14,15,16,17,18,19**

### **103. Surah Al-Asr (The Time)**

**In the Name of Allah, The Most Gracious, Most Merciful**

- 1. By Al-'Asr (the time).**
- 2. Verily! Man is in loss.**
- 3. Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.).**

The mind of the man who has decided to live according to the nature of Allah is called reason. The mind of the man who has decided to live according to his passion is called the subjective mind. Reason is the correct mind and the subjective mind is the wrong mind.

Not living by Allah's nature is the error of the mind.

Not believing in Allah and His nature is the first error of the mind.

Not striving to gain closeness to Allah and His nature is the second error of the mind.

Thinking can be performed by reason and by the subjective mind.

Thinking that is performed by reason is integral-transcendent thinking. A true flow of thought is directed towards the truth.

If thinking is not directed towards the truth, then it is performed by the subjective mind. If thinking is directed towards the truth then all thinking is performed with the most comprehensive consciousness, which is integral and transcendent, and with the purpose of gaining closeness to Allah through gaining closeness to His nature.

**“Allah is beautiful and He loves what is beautiful.”**

**(Hadith)**

The thinking of those at the first two levels is directed towards passion, which in most cases is not consciously expressed in the mind, but is a blind partiality in the heart. It is called sub-consciousness by many. This also proves that they are hypocritical because in consciousness they express themselves as one thing, and in sub-consciousness as something else. The partiality of heart makes a man subconscious and the bigger the partiality, the higher the layers of the sub-consciousness. Many psychiatrists are unbelievers, ignoramuses and corrupters of people because they pretend to cure people by exploring their subconscious in order to determine the cause of their wrong existence. They are not curers but deceivers who approve of what Allah strictly prohibited (zina, adultery, immorality, abominable actions, violence) and thus corrupt people from generation to generation. The subconscious (or bias in the heart) is eliminated if man turns away and abstains from what Allah Almighty has prohibited and clearly knows the gravity of each sin and the value of good deeds and that everything should be done in the name of Allah, the Universal Benefactor, the Merciful, i.e. with integral-transcendental consciousness and knowledge. This is how man liberates his subconscious i.e. he comes out of the darkness into the light. We have already discussed about the levels of consciousness (cognition, approach to reality), and they are:

- blind following (reflex)            ↔    constricted executive consciousness
- superficial and false thinking ↔    executive consciousness
- subjective and partial thinking ↔ consciousness of subjective thinking
  - subjective and partial understanding ↔ consciousness of subjective understanding
  - subjective and partial comprehension ↔ consciousness of subjective comprehension

- rational conception      ↔      consciousness of rational conception
- rational thinking      ↔      consciousness of rational thinking
- rational understanding      ↔      consciousness of rational understanding
- wisdom (rational comprehension) ↔      consciousness of wisdom
- prophethood      ↔      consciousness of the prophets

The path from darkness to the light is clear, and vice versa. This path starts at constricted and superficial consciousness i.e. at executive consciousness and goes through the consciousness of subjective thinking, understanding and comprehension to the consciousness of rational conception, thinking, understanding, consciousness of wisdom and prophets. Darkness is executive consciousness. Transitional states to light are consciousness of subjective thinking, understanding and comprehension and the light is consciousness of rational conception, rational thinking, rational understanding, consciousness of wisdom and prophets. For people today the consciousness of the prophets is unattainable. For them, the ultimate and highest light is consciousness of wisdom.

**256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Taghut* and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.**

**257. Allah is the *Wali* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya* (supporters and helpers) are *Taghut* [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.**

**2:256,257**

### **3.3. FUNDAMENTAL THINKING ERRORS**

Integral-transcendent thinking is comprehensive thinking, and thinking that is not focused or not directed towards the truth is not comprehensive. Such thinking is precisely within the framework of the subject of which thinking is performed, but does not take into account other things and their relationship to it (it is partial). It has a subjective quality. When the location and integral-transcendental value of the thinking is determined, only then does it become objective, i.e. the object and subject are close. Those, who do not perform integral-transcendent thinking, make the mistake of the mind. This means that when someone is rationally thinking about something, then the thinking is performed within the framework of all things (clearly knowing the priorities and conditions) i.e. integrally and in relation to eternity i.e. transcendently.

The first fundamental error of thinking is setting passion, instead of the truth, for the goal of thinking. All thinking evoked by passion is wrong. It is called subjective thinking and it is performed by the subjective mind. Many people believe such mind to be reason, but it is not. The subjective mind contains programs and information which are related to the satisfaction of passion. This is the wrong interpreter of reality. Those, who set passion for the goal, measure and driving force of activities and situations, see things the way their passions dictate them, not as they really are. Once passion is adopted as the goal of thinking, thinking gains the status of wrong thinking.

The second fundamental error of thinking is taking the wrong information as the object of thinking instead of Allah's signs (facts, the truth). In doing this one adopts the wrong basis of thinking. Thus man thinks, draws conclusions and formulates the results of thinking on the basis of erroneous initial information. All thinking that is based in such a way is wrong. It is clear that every speech and every act that arises from such thinking is wrong. It is worse when a person relies on knowledge acquired in such a manner and it is even worse when such thinking is imposed on people and then followed by people and generations to come. There are so many false ideologies that poison the world with their lies, evil, terror, injustice, violence. Before one begins processing initial information, one should check whether it is factual and true.

The third fundamental error of thinking is the incorrect processing of initial information. Initial information that is factual is processed through knowledge that contains errors or through inadequate knowledge. The results of such thinking are wrong, as well as the knowledge gained from it and acting according to it. Setting passion for the goal of thinking or receiving the wrong initial information or performing incorrect or inadequate processing of initial information come from a biased heart (from the passion of a biased heart).

Passion or bias is the cause of diversion of the flow of man's thoughts from thinking to wrong thinking. Those who think erroneously and make up things will follow passions, false assumptions, prejudices, fake causes, false laws, wrong measures and wrong judgment. For example, man receives wrong information and adopts it due to hatred, jealousy, character flaws, low passions, self-interests, ignorance, or laziness or habits acquired through gossiping and slandering or some other passion from his biased heart.

Passion is an obstacle to true thinking and acting of man, because he does not receive and process true information. Due to passion man has no access to thinking or is distracted by it or is deflected during processing. Passion is a veil that covers the senses and deceives them.

Passion and partiality in the heart (deviation) constitute an obstacle to thinking and cause the flow of man's thoughts to divert from reason.

One of the consequences of following passion from a biased heart is the increase in wrong-superficial knowledge, and decrease in true-factual knowledge. Another consequence is increase in reflexivity and decrease in wakefulness–attention. The third consequence is decrease in overall capacity and increase in partiality, and the fourth consequence is decrease in criticality and increase in negligence etc.

Furthermore there are adverse consequences when such thinking, built with assumptions and prejudices, is put into practice and when whole nations are involved in it, as a result of which the evil is passed on to the next generations.

Everything was created in pairs as a warning to those who are sensible.

### **3.3.1. EXAMPLE FOR THE FIRST FUNDAMENTAL THINKING ERROR**

Why can't some people accept the truth about some things? Generally speaking, they do not wish to accept it due to their biased hearts and the passion through which the accursed Satan distracts them, whispering to them and urging them to refuse. Satan eavesdrops on the man's heart and constructs images and words accordingly so as to seduce man. People are deaf and blind because of these whisperings as long as they follow their biased heart and passion. They think that the whisperings are their thoughts.

Only true believers know better, because they have accepted the truth honestly and correctly, and they have denied passion, and by following the truth and fighting against passion, they have met their enemy and fought against him and therefore the accursed Satan has no power over them.

A typical example for the first fundamental error is prejudice. It is the rooted wrong thinking and wrong feeling about certain matters. When such thinking is rooted, man becomes deaf and blind to the truth about the matter.

**46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.**

**22:46**

It is clear that when man gets out of the evil environment his heart stops feeding on evil which places prejudice on his hearing and vision, and prejudices are the fruit of the environment in which he lives.

When they come upon the truth they cannot accept it, because they receive a reflex response from their rooted wrong way of thinking and feeling i.e. prejudice. They make judgments without thinking about the given matter and situation. When their prejudices are multiplied then they are deaf and blind and they are sleeping awake (they have only executive consciousness). They are aware of what has been done, but in



general, they are not aware of the automatism of their internal state. They do not realize that they have a wrong interpreter of reality that makes them robots made of flesh and blood. They are careless. Their state is like the state of a man who does not have a head, just reflexes. Those who remain in such a state will surely be resurrected without a head.

We have already discussed biased associations that are made due to prejudices. Their senses are under constant deception. In order to liberate himself, man needs to sincerely repent to Allah Almighty and firmly decide not to follow what he does not know, no matter what he feels, hears or sees and to follow only that which Allah Almighty has ordered and to abstain from that which Allah Almighty has prohibited.

**36. And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah)**

**17:36**

There is great wisdom and guidance in this ayah. With this ayah and by knowing what is prohibited and what is permitted by Allah's law, it is possible to read into a biased heart and prevent further incorrect inscribing and cleanse it. By knowing full well what is forbidden, what kind of consequences there are and what is allowed by Allah's law, and by respecting the priorities and conditions for a given matter and following the above ayah, man is cleansed of wrong habits, and the correct and pure habits are established in their place.

How can this be done?

In a given situation, a believer follows the truth which he understands integrally and transcendentally, and the answer comes from the heart telling him what it offers. If there is bias in the heart for that matter, the believer does not follow it, even if he would have liked to do so. By following the truth, fighting against the partiality and what potentiates it and by being patient, the believer is reading into his heart about the matter, which is incorrect, and by following the truth now he

knows the real distinction of the matter. It should be noted that the goal is not reading into the heart but its correction and purification. Constant consciousness is essential too, because the heart should be constantly controlled so as not to let it yield to unconscious associations (blind following) again. The heart can be purified and the biased associations can be eliminated by realizing and accepting the truth and condemning and rejecting the error, and sincerely repenting to Allah Almighty. While fighting against partiality man realizes that Satan is his open enemy, because he fights against him by imposing upon him and urging him to remain a sinner and under his control.

Through this fight man's will is fortified, his confidence is restored, his self-esteem is established, his hope of salvation is strengthened and his conscience is soothed.

At this point there is a hidden trap used by Satan. The requirement for the man to be cleansed and seek repentance is that he has a clean body inside and out (see good works). Otherwise, if man is not clean as Sharia requires him to be, then Satan schemes to open his heart, and when it is open, he then starts stabbing it with the most vicious, most treacherous speech - waswasa, i.e. evil association. Association in the most extreme form is when everything that is beautiful is shown as ugly, evil and repulsive and the heart is open to this feeling. Thus Satan has ruined many lives in both worlds. (He imposes upon depressive people who do not realize that the whisperings are coming from Satan and believe that it is their own thinking and they fall into despair, and many commit suicide)

**14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success,**

**15. And remembers (glorifies) the Name of his Lord (worships none but Allah), and prays (five compulsory prayers and *Nawafil additional prayers*).**

**87:14,15**

When cleansing his heart, man needs to be patient and patience is manifested in the fact that in a difficult situation when emotions are aroused and the heart tends to open, the heart is left closed (and thus

affective reaction is prevented) and the behaviour is controlled in accordance with Allah's law. Being patient means sticking to truthfulness (honesty and correctness) in a difficult situation.

**Muhammad (s.a.w) said: "Patience is the key to salvation. The goodness of this world and the hereafter is in patience."**

**146. I shall turn away from My *Ayat* (verses of the Qur'an) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.**

**147. Those who deny Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Do they expect to be rewarded with anything except what they used to do?**

**7:146,147**

Those who deny the mind will come to the Day of Judgment without a mind.

It should be noted that those, who have denied the bias in their heart, have broken the erroneous circle and are on track to come out to the right path. Bias is eliminated by accepting faith and learning the lesson of the Qur'an i.e. abstaining from the forbidden and following that which is commanded, as already mentioned.

### **EXAMPLE FOR THE SECOND FUNDAMENTAL THINKING ERROR**

If a man tells lies about another man to people, he is offering false information to their thinking. Those who are told the lies should first check the accuracy of the information, and only then give it any thought

and draw conclusions. They do not need to check the information if they were informed by an honest believer who lives in a real Islamic community. In such a community people abide by the Islamic regulations in compliance with the Qur'an and Sunnah, and they clearly know and implement the truth according to priorities and conditions, they do not lie and utter falsehood, they are always prepared to give up their life and property in the name of Allah, they do everything honestly and value morality... i.e. they are the ones from whose tongue and hands the Muslims are safe.

**Muhammad (s.a.w) said: “A Muslim is the one from whose tongue and hands the Muslims are safe; and a Muhajir (Emigrant) is the one who refrains from what Allah has forbidden.”**

Let us return to the example. If the information is not coming from a trusted person, then the one receiving the information is obligated to check it (especially if he lives among idolaters, unbelievers, sinners, hypocrites...) If he does not check it, then he is following passion i.e. biased heart. Perhaps he hates the man in question, he wants the man to be harmed, or the lie serves his interest so he manipulates the situation, or it can help him satisfy his passion, or maybe he is just too lazy to check the lie... All these reasons are from a biased heart.

True believers behave differently. They follow the truth and they are always righteous, even if they hate the person or he hates them.

**8. O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do.**

**5:8**

One should not be fair in two cases.

**9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, then such are the *Zalimun* (wrong-doers those who disobey Allah).**

One should not be fair to those who fight against faith and believers and who drive believers from their homes.

What are the consequences of a lie and its adoption? The consequences of these mistakes are various. A lie can spread rapidly and cause a bedlam, it can harm someone's reputation and honour, it can result in his getting killed, it can even cause mass killings in which innocent people may die.

**25. And fear the *Fitnah* (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is Severe in punishment.**

8:25

**191... And Al-Fitnah is worse than killing.**

2:191

The example for the third fundamental error of thinking is similar to the second one except that during processing, false information is inserted in order to divert the flow of thinking, or to divert from thinking altogether.

Those who set their passion for the goal of existence and life, deny reason, have executive consciousness and can easily come into a state of constricted consciousness. They deny the management and control function and they are controlled and managed by Satan through executive consciousness. Those who are in the state of constricted consciousness are completely under the control of Satan (However, nothing happens unless decreed by Allah). They befriend Satan and believe in everything he says and promises. But in fact he is their worst enemy. Unbelievers have a deadline to come to their senses and repent.

**29. Say (O Muhammad ﷺ): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allah and face the *Qiblah*, i.e. the Ka'bah at Makkah during prayers) in each and every place of worship, in prayers (and not to**

face other false deities and idols), and invoke Him only making your religion sincere to Him by not joining in worship any partner to Him and with the intention that you are doing your deeds for Allah's sake only. As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection) [in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].

30. A group He has guided, and a group deserved to be in error; (because) surely they took the *Shayatin* (devils) as *Auliya'* (protectors and helpers) instead of Allah, and consider that they are guided.

7:29,30

## 2. WRONG KNOWLEDGE

### 4.1. DELUSION

It has already been stated that passion and heart inclination affect the fallacy of reasoning. By acquiring the results of the wrong reasoning, wrong knowledge is formed. The inclination is manifested in a priori (this apriority is called acquired apriority) priority giving to passion and refusing truth.

The ones following their passion and have committed to it, i.e. have set it as their goal (purpose) and measure of life, are in delusion wandering. Everything is relative to them, i.e. there is no truth that is constant all the time, but it depends on time and situation. Everything is permitted for them because passion is the goal and measure, but if something is forbidden, it is due to a temporary situation, and deep down they do not acknowledge any prohibitions. Passion and interest are the measure that abolishes all prohibitions and everything is permitted to fulfil the passion and interest, so the strayed change their strategy by acquiring new rules, accepting new, etc. They are fickle people, without character or personality. Among the delusional, there are different levels of delusion. There are sinners, pedestrians and horsemen. These sinners have mixed their good and bad deeds. They repent when they sin, but they have a weakness for their passion.

**102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness. Surely, Allah is Oft-Forgiving, Most Merciful .**

**103. Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower.**

**104. Know they not that Allah accepts repentance from His slaves and takes the *Sadaqat* (alms, charities) and that Allah Alone is the One Who forgives and accepts repentance, Most Merciful?**

**105. And say (O Muhammad ﷺ) "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."**

**106. And others await Allah's Decree, whether He will punish them or will forgive them. And Allah is All-Knowing, All-Wise.**

**9:102,103,104,105,106**

Pedestrians walk towards their ruin and do not deviate from it. Horsemen hurry to their ruin. Both, pedestrians and horsemen have taken the cursed shaytans for their friend, follow and listen to them, but they think they do good things.

**36. And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allah) (i.e. this Qur'an and worship of Allah), We appoint for him *Shaitan* (Satan - devil) to be a *Qarin* (an intimate companion) to him.**

**43:36,**

Shaytans give horsemen, in the shortest possible way, the most inadequate associations (notions) of the things, putting them on their hearts. The final stage of inadequate associating is to impose on people all the ugly and evil things to consider and feel them as beautiful,

whereas everything beautiful and good they consider and feel as ugly and evil. It is felt through the heart inclination and twisted (wrongly accustomed and acquired) nervous system. The cursed shaytan makes the associations for desires or matter of thought. The cursed shaytan can put a lot of things on heart and mind of people who do not have faith or fear of Allah. That is way many people who are told the truth do not want to hear a word and look at you with completely delusional eyes (full of the wrong notions from within the inclined heart and they are not aware of this representation) wondering how it is possible to be so strayed, but they are in complete delusion.

**198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.**

**199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).**

**200. And if an evil whisper comes to you from *Shaitan* (Satan) then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.**

**201. Verily, those who are *Al-Muttaqun* (the pious - see V.2:2), when an evil thought comes to them from *Shaitan* (Satan), they remember (Allah), and (indeed) they then see (aright).**

**202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.**

**203. And if you do not bring them a miracle [according to their (i.e. Quraish-pagans') proposal], they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'an) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."**

**7:198,199,200,201,202,203**



#### **4.2.        WRONG        NOTIONS – INADEQUACY OF ASSOCIATIONS**

Inadequate association (presentation) or wrong notions means to assign something that is not (wrong, lie) to something that is (right, true), i.e. to establish a wrong causal connection.

Superstition is an example of wrong associating, isn't it? Events are explained – interpreted, i.e. held in an inadequate way, bringing cause and effect in a relation, yet they cannot be related in any way. It is fiction.

Heresy is an example of wrong associating, isn't it? It means that Allah Almighty, Absolute, Infinite, All Knowing, Lord of All the Worlds, Creator of Everything...is associated with something that He is not, nauzubillah.

The Bible contains fictional information that Isa (s.a.w.) (Jesus Christ) is a god nauzubillah, that his mother was a goddess nauzubillah, that there are three gods nauzubillah, etc.

**116. And (remember) when Allah will say (on the Day of Resurrection): "O 'Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen.**

**117. "Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).**

**118. "If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise ."**

**119. Allah will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in**

**Paradise) - they shall abide therein forever. Allah is pleased with them and they with Him. That is the great success (Paradise).**

**120. To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.**

**5:116,117,118,119,120**

These ayahs are a testimony to the Christians how to honestly believe in Allah Almighty and what Isa (s.a.w.) was talking about with Allah Almighty when He took his soul.

Prejudice is an example of wrong associating, isn't it?

It is a wrong notion about a certain issue in thought and feeling. People take those notions as truth and measure and all the situations they come across, they compare to this wrong measure.

At the level of wrong notions it is possible to level the image and the word. Therefore, when they compare two men, they compare their two bare images or two words; as if a man is an image or he can be described only according to that one word. It is such an impoverishment of a personality and so far away from reality – the true actuality.

They compare in this way (by following the inclined heart) and they are not aware that those are just words and images, i.e. wrong notions and they believe in them, and they force other to believe in them, too.

How to understand and interpret something if the truth and measure is something wrong and it is used for interpreting? All knowledge coming from this is wrong. This practice increases this kind of knowledge, thus, the right knowledge is covered and decreased. Everything is created in pairs to warn the reasonable. When someone asks from the wrong knowledge, they should not be answered but warned that they ask from the wrong knowledge.

**46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.**

**22:46**

Forced suggestion is an example of wrong associating, isn't it?

Behind the force there is the cursed shaytan – Hanas, the one that whispers to the man evil thoughts, ugly thoughts, doubts, lies... than he goes away and leaves the man in that condition, than he comes back and reminds the man again, and the man thinks that those are his thoughts without seeing, without hearing, without understanding where it comes from. And how did it come to that that the cursed shaytan forces suggestions, and the man does not know where they come from or how to protect himself? (Believers and those with moral, protect themselves from these infiltrations and forces by remembering Allah and the truth). That kind of a man followed his passions (four main kinds) and secured himself in them by being obedient to the cursed shaytan. The consequence is covering the heart with inclination, increasing reflexivity, wrong knowledge, reacting with executive consciousness and obedience to the cursed shaytan. The man believes everything he says because he put himself in this condition by unreasonable, unconscious and dishonest obedience. This is what the shaytan uses to imprint himself into their soul and rule them. The will of these people is very weak or non-existing.

Many see that this is coercion and they try to fight, but shaytan persistently defies them by fighting with them with different reasons to keep them obedient. That reason is related to the passion of the man and he does not want to give up that passion. That is how shaytan keeps them obedient. The moment the man decides to deny that honestly, the thing the shaytan was holding turns into dust and the man is free. Only honest denial of the passion and the man's commitment to it, relieves the man from the coerced neurosis.

Passion and inclined heart make the man neurotic. Even the wish for life is passion. With this he scares them by saying that they will die or lose something they love very much. The man should deny immorality and unreasonable life and strive for Allah Almighty's Moral and Perfect Reason.

**7. And by *Nafs* (Adam or a person or a soul, etc.), and Him Who perfected him in proportion;**

**8. Then He showed him what is wrong for him and what is right for him;**

**9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds).**

**10. And indeed he fails who corrupts his ownself (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds).**

**91:7,8,9,10**

### **4.3. EXAMPLES OF SHAYTAN'S INTRIGUES**

Whatever the man does or lives he can do in a right or wrong way. Shaytans offer sins and there are different kinds of numerous sins. Some will be mentioned here:

- one of the cursed shaytan's intrigues is to insert lies about Allah and Allah's signs and then he forces them (with their number) and emphasizes them (with strength) with a clear goal to distort the understanding of truth to the man, cover it with his lies and vicious fiction and distort (contaminate) his heart with them. Indeed, the ones who after being warned follow it show three evil features of their character: they are bad, stupid and fools because only the bad one accepts that, stupid does not understand nor comprehend it, and fool is irresponsible and, thus, does not understand the consequences of it. Those are the ones on the first and second level of consciousness, knowledge and approach to reality.

**68. And who does more wrong than he who invents a lie against Allah or denies the truth (Muhammad ﷺ and his doctrine of Islamic Monotheism and this Qur'an), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allah and in His Messenger Muhammad ﷺ)?**

**50. And (remember) when We said to the angels; "Prostrate to Adam." So they prostrated except *Iblis* (Satan). He was one of the jinns; he disobeyed the Command of his Lord. Will you then take him (*Iblis*) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zalimun* (polytheists, and wrong-doers, etc).**

Who takes shaytans and people who obey shaytans as their friends besides Allah Almighty; he harms himself and is certainly doomed because he took an enemy for a friend.

- One of the widespread and very common shaytan's intrigues is when people choose between two things and both are wrong. This is division based on self-interests.
- One of the shaytan's intrigues is to offer people with the wrong to take some of it as truth, and some as lie. This is a wrong basis. And what is built on such a basis is wrong. Her offers them to take from the built structure some things as truth and some as lie. There are so many ideologies that are wrong and coerced onto people.
- One of his intrigues is to present the man what is bad and ugly as something beautiful, and what is beautiful and good as evil.
- One of his intrigues is to offer coercively the man a thing that is a sin. However, the man resists. So, when he sees that he cannot harm him, he suddenly offers him as a relief another opposite thing which is also a sin. And, what people are visited by shaytan, and what people are under their power?

**221. Shall I inform you (O people!) upon whom the *Shayatin* (devils) descend?**

**222. They descend on every lying (one who tells lies), sinful person.**

**223. Who gives ear (to the devils and they pour what they may have heard of the unseen from the angels), and most of them are liars.**

**224. As for the poets, the erring follow them,**

**225. See you not that they speak about every subject (praising others right or wrong) in their poetry?**

**226. And that they say what they do not do.**

**26:221,222,223,224,225,226**

The cursed shaytans come to those who lie and are about to commit a sin because they listen to them. And then they persuade them and keep them in lie and sin. Very often they do intrigues to the believers who do good deeds and remember Allah a lot, but Allah helps them and do not allow new injustice to them after the committed harm. Who are the people that are under shaytan's power?

**99. Verily! He has no power over those who believe and put their trust only in their Lord (Allah).**

**100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allah) [i.e. those who are *Mushrikun* - polytheists - see Verse 6:121].**

**16:99,100**

The cursed shaytans are, therefore, sent to liars and sinners and their power is over the ones that obey them and do shirk.

It is, therefore, a clear law to send shaytans as a test to liars and sinners, and to the ones who obey them and do shirk as punishment and suffering because the shaytan terrorizes them and leads to different sins, which are painful and humiliating in their consequences with Jahannam fire waiting for them. The only one who can rescue them from the shaytan is Allah Almighty, if they repent honestly, show their faith openly and endure.

It should be emphasized that shaytans are manifested in different ways. Direct manifestation is to persuade the very man. He is indirectly manifested by persuading the man with another man and he is helped by the shaytan that is with the very man. The man should be at least as twice as careful.

He should pay attention to what comes to him from other people, and what comes from himself alone. Indeed, if the man does not have a firm attitude sheltered by piety, he cannot defend himself from the

shaytan easily. If it weren't for Allah's mercy, no one would ever purify themselves, nor would people do any good deeds.

**21. O you who believe! Follow not the footsteps of *Shaitan* (Satan). And whosoever follows the footsteps of *Shaitan* (Satan), then, verily he commands *Al-Fahsha'* [i.e. to commit indecency (illegal sexual intercourse, etc.)], and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Islam, etc.)]. And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islam) whom He wills, and Allah is All-Hearer, All-Knower.**

**24:21**

## **5. 5. EXTREME MENTAL STATES**

### **5.1. EXAGGERATIONS**

From the sympathetic-biased heart and subjective mind, i.e. the misguided (erring) soul, spiritual movements outside the limits of allowed/normal are derived, and render the human being exaggerated and extreme in his/her reactions of soul. (Normal is only what is defined as such by Allah's law, not what people define to be normal). These states change according to external situations that arouse the misguided people. These extreme mental states are pairs of mental state opposites beyond the limits of the allowed/normal. Some pairs are:

- erroneous passionate pleasure ↔ wrath
- excessive cheerfulness ↔ ambivalence
- vanity ↔ despair
- indifference to major sin ↔ exaggerated attention to trifles
- self-interest ↔ hypocrisy
- submission to coercion and violence due to passion and self-interest ↔ vindictiveness
- daydreaming ↔ despondency
- boasting ↔ envy

- vainglory ↔ humiliation
- superficiality ↔ harshness
- extravagance ↔ stinginess
- lie ↔ distrust
- immorality ↔ abomination
- infidelity ↔ oblivion

Various situations in the lives of these people potentiate/arise the above-mentioned mental states which vary from situation to situation, and as the situations vary, their mental states vary. This is a great dependence on the world. True believers are independent of it.

**Muhammad s.a.w. said: "The honour and greatness of a believer lies in his vigilance at night, and his esteem lies in his autonomy from people."**

A true believer (honest and upstanding) is free from biases of the heart (sins, low passions, self-interests, character defects) and his mind is upstanding, i.e. both his mind and his heart are filled with reason rather than a subjective mind, and such reason is within the limits defined by Allah.

Misled/misguided people are satisfied when the situation is such that it benefits their desires and passions, and they are inclined to lying, boastfulness, arrogance, pride, tolerance of evil and others' troubles, gossip, slander, ridicule, analysing other people's imperfections, negligence, excessive gaiety, fantasy, extravagance...

If the situation is such that they are thwarted in their desires or they encounter a calamity (trouble, accident), then they are unhappy, they become subject to ambivalence, rage, hatred, strife, despair, violence, swearing, insults, attacks, harshness, vindictiveness, hypocrisy, depression, envy, mistrust...

Both situations are characterized by exaggeration.

**9. And if We give man a taste of Mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful.**

**10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allah).**



**11. Except those who show patience and do righteous good deeds, those: theirs will be forgiveness and a great reward (Paradise).**

**11:9,10,11**

These verses are a lesson for people on how to behave (govern - manage) in these two situations - ailments (distress and frustration) and comfort (blessings).

In times of ailments, one needs to be patient (maintain truthfulness, i.e. remain within the limits of Allah), i.e. not fall into any of the above mentioned extreme mental states, and in times of blessings, one should do good deeds, also not falling into an extreme mental state that characterize comfort.

It should be said that good deeds are allowed deeds (by Allah's law) for the purpose of gaining the pleasure of Allah, respecting everyone and all the rights, doing what is proper and well, without sinning. In good deeds, all should be good – the deed, the intention, the correctness and the execution.

By refraining from these two groups of extreme conditions of the soul which alternate, and doing what is right with honesty, human beings are purified from affections of their heart for passion and correct their minds, strengthen their characters of virtue - morale, increase the right knowledge, differentiate between truth and error, increase peace and hope in salvation. Thus, some ailments and diseases for wise people are the good they take advantage of to purify themselves and such people are promised the forgiveness of Allah Almighty and a great reward. It should be noted that patience means maintaining truthfulness and staying on the right path in both times of troubles and times of blessings.

**Muhammad s.a.w. said: “Verily, those who are patient and forgive do great deeds.”**

**“In patience lies worldly and otherworldly good. Patience is the key to salvation.”**

**“Patience is to faith what the head is to the body. There is no true belief if there is no patience.”**

**“Patience is the first good attribute.”**

**“Verily, patience is at the first strike.”**

There are also pairs of opposites of mental states within the limits of the permitted/normal which set the believer on the right path (guide, regulate) and deepen his faith. Such a pair is:

- hope in Allah's mercy ← - - → fear of Allah's punishment

Guided by the Qur'an and Sunnah between these conditions, the believer increasingly behaves more honestly, correctly and well, and keeps away from sin and stimulates others to commit less sins and work better. There are pairs of opposites of mental states close to the limits of permitted and not permitted. For instance, the opposite mental state to the fear of Allah is exaggeration and arrogance.

It should be noted that vanity is a more intense mental state than exaggerated gaiety, and despair than ambivalence. Such a pair is self-interest and fairness. Self-interest is outside the limits of allowed, whereas justice is within the limits. Another pair is, for example, vanity and modesty. Such a pair is also true belief and disbelief (heresy, idolatry, polytheism, passion...)

For pairs beyond the limits, it is characteristic that they manifest unconditionally, as the area outside the limits is characterized by reflexivity and executive awareness. Pairs within the limits have their own requirements and should only be manifested as such.

It should be noted that idolaters possess the worst defects of character and the most extreme mental states, as they mostly follow passions, self-interests, character flaws and sins and have therefore acquired the ambivalence of soul to a large extent. They process all things by logic of all or nothing, i.e. serial processing of information (which is a great narrowing of executive awareness, and far from the integrated and transcendental conception of Allah's nature) or extreme exclusivity.

When such people love something, they worship it, and everything else is nothing to them. When they encounter a trouble, they approach the situation with the same defect of character (extremity), i.e. falling into despair.

**43. Have you (O Muhammad ﷺ) seen him who has taken as his *ilah* (god) his own desire? Would you then be a *Wakil* (a disposer of his affairs or a watcher) over him?**

**44. Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (i.e. even worst than cattle).**

**25:43,44**

**23. Have you seen him who takes his own lust (vain desires) as his *ilah* (god), and Allah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah? Will you not then remember?**

**45:23**

## **5.2. LESSONS FOR BELIEVERS**

For believers it is very important to maintain and preserve truthfulness in both of the extreme situations – the one characterized as comfort (exaggerated cheerfulness and pride) and the one characterized as trouble and frustration (anger and despair).

Thus, believers cleanse from such false mental connections (cause-effect connections), do not allow their deepening, nor the formation of new ones. If in extreme situations human beings adapt to them, i.e. follow their low passions in blessings, and follow rage, hatred, despair, ambivalence in frustration and ailments ... then they go around in circles, and increase the deepen these extreme mental connections. Some would call this karma. Those who do not believe, they spin in circles of exaggerated cheerfulness-ambivalence or extreme arrogance-despair. Those who have sinned but have sincerely repented have defects of character and low passions, a subjective mind and false knowledge and exaggeration within themselves. They should be moderate and apply priorities and conditions through contemplation and understanding with reasonable consciousness, so they do not behave in faith with old habits and do evil.

Those who are guided on the right path are prepared gradually and according to their capacities so that they can handle situations whilst maintaining their belief, and perceive themselves, their flaws, their passions, self-interests, their internal and external enemies by honestly

acknowledging their belief and learning, and so that they can distinguish the good from the ugly within themselves and purify.

These situations are a test for believers to purify themselves. The least painful and easiest way to purify is doing good deeds, as good deeds annul the wrongdoings, and they are a shield in distress, old age, in afterlife and on the Day of Judgment.

**56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allah's Mercy is (ever) near unto the good-doers.**

**7:56**

**114. And perform *As-Salat* (*Iqamat-as-Salat*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salat* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).**

**11:114**

Of all people, the most tested were Allah's Prophets – the most honourable, best people on earth, followed by better people, i.e. true believers and martyrs, and the good people (awliyas-who learn the Book of Allah and do good and perform salat), and other believers.

Non-believers are not tested with anything (except once or twice a year in order to repent) because they refused perfecting – the purpose of life on earth, and they are thus allowed to follow their passions, and in the afterlife they shall experience eternal punishment and humiliation, except those who repent sincerely, improve and persevere on the path of Allah. Non-believers do evil and humiliate each other in the conflict of their passions, self-interests, character flaws and sins.

In this, there is never peace or happiness and there will be no peace and happiness until the Day of Judgment when judgment and lasting payoff will be completed.

**126. See they not that they are tried once or twice every year (with different kinds of calamities, disease, famine, etc.)? Yet, they turn not in repentance, nor do they learn a lesson (from it).**

127. And whenever there comes down a *Surah* (chapter from the Qur'an), they look at one another (saying): "Does any one see you?" Then they turn away. Allah has turned their hearts (from the light) because they are a people that understand not.

128. Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he ﷺ is) full of pity, kind, and merciful.

9:126,127,128

### 5.3. A NOTE ON FANATICISM

First, it should be noted that the greatest fanatics (blinded) are non-believers, idolaters and hypocrites, i.e. those who follow their low passions, self-interests, character flaws and sins, because they are the most deluded and blinded of all people, so do not comprehend what they have been created for and what the purpose of existence and life is, and they think they are right.

Infidelity, idolatry and hypocrisy are the biggest delusions, and such people are committed to them the most. The worst of all are those who oppose Allah and His Messenger, i.e. those who hate religion and the believers, who fight against faith, trying to destroy it, harming faith and the faithful by any means necessary, using lies, slander, injustice, violence, torture and killing.

5. Verily, those who oppose Allah and His Messenger (Muhammad ﷺ) will be disgraced, as those before them (among the past nation), were disgraced. And We have sent down clear *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment.

57. Verily, those who annoy Allah and His Messenger (ﷺ) Allah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.

58. And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.

33:57,58

93. And who can be more unjust than he who invents a lie against Allah, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the *Zalimun* (polytheists and wrong-doers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect! "

6:93

64. Verily, Allah has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).

65. Wherein they will abide for ever, and they will find neither a *Wali* (a protector) nor a helper.

66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allah and obeyed the Messenger (Muhammad ﷺ)." "

67. And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.

68. Our Lord! give them double torment and curse them with a mighty curse!"

33:64,65,66,67,68

As for fanaticism in religion, fanaticism in religion occurs in those who follow the faith but with low passions, self-interests,

character flaws, sins and exaggeration. This is dreadful and repels people from faith, even though it is done in the name of religion.

Those who approach faith or are already in faith with these four passions, i.e. with bias of the heart and a subjective mind or delusion in soul and heart, follow the faith, but their mental condition – delusion is the foundation. Therefore, such people are recommended to be cautious and moderate in faith, and follow the faith fully, but with priorities and conditions for contemplating, understanding and comprehending with reasonable consciousness. Thus, dogma is excluded and not possible, because fulfilment of what is a higher priority, provided that the priority is understood, prevents the expression of passion and exaggeration (extreme mental condition as previously elaborated).

If the priorities and conditions for a given Islamic rule are not met, and if such rule is not understood with consciousness, then such Islamic rule is followed with the wrong foundation, biased heart, subjective mind and exaggeration. But that is not faith - reason, nor the act of believers. Thus, many people err and repel people from the true faith, as they represent religion and religious procedures wrongly and perversely. This is superficial belief.

Islam is the right path, and those who are on the right path are those who follow Islam in an Islamic, not ignorant manner.

Those who are Christians and Jews have inserted human inventions in the Bible, thus they have a fertile ground for fanaticism in faith and deflection from the path of truth.

In one verse in the Qur'an, they are advised to refrain from exaggerations in religion. They should believe in Allah Almighty, the Great, who knows everything, the Lord and Creator of all things ... and in Isa s.a.w. (Jesus Christ) as the Messenger of Allah and his mother as a chaste woman, one of the three best women in the world (a model for women) and the angel Jibril, s.a.w. as a pure spirit and that Isa s.a.w. was inspired by the highest level of spirit, i.e. the spirit of holiness, and that they should be on the right path and honest with Allah, respecting each other's' rights and keep away from sin and perform permitted activities in the name of Allah sincerely ... then they are already on the path to be saved.

**77. Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path."**

**5:77**

Jews and Christians follow the untruth of the nations (the idolaters, polytheists and non-believers) who lived before them and with them, and these untruths have been inserted in the Bible by crooked people. These untruths have been transmitted from generation to generation for over 2,000 years and Christians are forced to believe in them.



## 6. MORALITY - PIETY

### 6.1 FOUNDATIONS OF MORALITY

**Muhammad (s.a.w) said:**

**"I HAVE BEEN SENT DOWN BY ALLAH TO TEACH MORAL VIRTUES AND TO EVOLVE THEM TO HIGHEST PERFECTION."**

In Surah Al-Isra, verses 23-40 are the foundation of morality, and certainly those who truly believe in them will be wise and saved.

**23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.**

**24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."**

**25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance.**

**26. And give to the kindred his due and to the *Miskin* (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift . [*Tafsir. At-Tabari*, Vol. 10, Page 158 (Verse 9: 60)].**

**27. Verily, spendthrifts are brothers of the *Shayatin* (devils), and the *Shaitan* (Devil - Satan) is ever ungrateful to his Lord.**

**28. And if you (O Muhammad ﷺ) turn away from them (kindred, poor, wayfarer, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e. Allah will give me and I shall give you).**

29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.

30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.

31. And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.

32. And come not near to the unlawful sexual intercourse. Verily, it is a *Fahishah* [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him).

33. And do not kill anyone which Allah has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand *Qisas*, Law of Equality in punishment or to forgive, or to take *Diya* (blood money))]. But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer only). Verily, he is helped (by the Islamic law).

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily! the covenant, will be questioned about.

35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

36. And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah).

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.

38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.

**39. This is (part) of *Al-Hikmah* (wisdom, good manners and high character, etc.) which your Lord has inspired to you (O Muhammad ﷺ). And set not up with Allah any other *ilah* (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allah's Mercy).**

**40. Has then your Lord (O pagans of Makkah) preferred for you sons, and taken for Himself from among the angels daughters. Verily! You utter an awful saying, indeed.**

**17:23-40**

From these verses, it is clear what the basis – foundation of morality is. They may be summarized as:

1. Obey Allah (through the law of Allah)
2. Be benevolent towards your parents
3. Repent when you err
4. Be good
5. Give rights to whom they belong and in the right manner
6. Do not be wasteful
7. Do not be tight-fisted
8. Do not kill your children
9. Do not come close to and do not commit adultery
10. Do not kill anyone wrongfully
11. Do not approach the property of orphans
12. Execute contracts
13. Give full measure (in measurement and judgment)
14. Do not follow what you do not know
15. Do not be arrogant

Allah the Almighty hates sins that result from all of the above mentioned. Also, those who obey the commandments of Allah - the foundations of morality and truly believe in them and follow them will be wise and saved.

It is once again stressed that special attention must be paid not to worship anything other than Allah, or to worship one's passions, or to lie against Allah (whether consciously or unconsciously, or out of ignorance), or to believe in wrong perceptions about Allah.

It should be noted that each of the verses 23-40 in Surah Al-Isra is a general guidance and one should be thoroughly familiar with this guidance through the Qur'an, Hadith and work of Islamic scholars based on the Qur'an and the Sunnah. This means becoming familiar in detail how to obey only Allah the Almighty, how to repent when one sins, how to truly share and help...

Each of these guidances should be brought to the level of integrated and transcendent understanding, and then followed. When this is done, all this in life can be observed with open eyes, ears, heart and mind, and then with such a reference, behaviours and people can be assessed fairly and with the right measure.

This is the guidance for those who wish to be wise and saved.

Many take the Qur'an and would like to behave in accordance with it but do not know what to do first. These verses are the foundation, and thus one should begin with them.

Every believer should read the Qur'an in Arabic daily if he or she knows Arabic, otherwise read the translation of the Qur'an (reading the Qur'an means understanding what is read).

**57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.**

**10:57**

It is clear from this verse that the Qur'an was sent so that people can behave in accordance with it, and in order to thus behave, people need to understand it (to the extent possible). When people read the Qur'an once or more times then they will know where everything is in the Qur'an, and will thus be able seek for anything in the Qur'an. Until people read the Qur'an entirely and see the attitude of Allah the Almighty towards everything, they cannot have a true benchmark to assess and to take a correct stand for everything.

**68. (It will be said to the true believers of Islamic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,**

**69. (You) who believed in Our *Ayat* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allah's Will, and believe in the Oneness of Allah - Islamic Monotheism).**

**70. Enter Paradise, you and your wives, in happiness.**

**43:68, 69, 70**

Muslims and those who are devoted to Allah are people who believe in the verses of Allah and follow them according to priorities and conditions, and with integral/transcendent understanding. Every person will be burdened only as much as he or she is able to withstand, and that person will be responsible for what he or she did. Those who believe only ostensibly, i.e. so-called Muslims, are mentioned in chapters 5.2 and 5.3, and will be further mentioned in chapter 6.2.5.

Once again it should be repeated what believing means. One may say that he believes in general or that he believes something specific. If such belief is based only on those words, when a person faces a situation in which he must show what he declared to believe and fails to do so, then this person does not believe what he said but believes what he did. Therefore, he relies on what his heart said and he believes in it. Thus he does what he believes. Faith is a matter of the heart, and proof that it is in the heart is doing what is said to be believed.

**"Iman is belief in the Creator expressed in words and confirmed in actions."**

**(Hadith)**

## **6.2. GOOD DEEDS**

### **6.2.1. Conditions for a good deed**

Many people undertake an action and think that they are doing good deeds, but these deeds are not good. Each thing has its own requirements which need to be fulfilled. In order for a deed to be good, it should first be determined whether it is allowed by Allah's law. If it is not allowed, then it must not be undertaken.

If a deed to be done is allowed by God's law, then it is good.  
**THIS IS THE FIRST CONDITION.**

A person who wishes to do a good/allowed deed must begin such deed with a sincere intention, and that means in the name of Allah and for the sake of pleasing Allah, salvation and reward on both worlds.  
**THIS IS THE SECOND CONDITION.**

When this is fulfilled, then it is determined how the deed will be done, and how all the rights that belong to others by Allah's law will be fulfilled. **THIS IS THE THIRD CONDITION.**

When this is fulfilled, only then is the deed done, i.e. it is determined how the deed will be done honestly, that is correctly and properly, without erring. **THIS IS THE FOURTH CONDITION.**

All of these four conditions must be observed in order to avoid mistakes, taking into account properness.

The following can be said for a good deed:

**A GOOD DEED IS AN ALLOWED (GOOD) DEED IN THE NAME OF ALLAH FOR THE SAKE OF PLEASING ALLAH AND SALVATION, WHILE RESPECTING ALL AND EVERY PERSON'S RIGHTS UNDER THE LAWS OF ALLAH, CORRECTLY AND PROPERLY, WITHOUT ERRING.**

When a good deed is done, then all should be good - the deed and the intentions and the properness and the execution. This is the

explanation of Allah's words related to good deeds. A good deed for Allah is what is good in all aspects. (He receives the deeds of people according to His wisdom).

Such an approach to deeds enables people to measure and evaluate their actions and to know whether they are progressing or regressing or not doing good deeds at all but rather doing evil. At the end of each day, one should contemplate on what was done and how it was done.

**90. Verily, Allah enjoins *Al-Adl* (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and *Al-Ihsan* [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the *Sunnah* (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids *Al-Fahsha'* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and *Al-Munkar* (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and *Al-Baghy* (i.e. all kinds of oppression), He admonishes you, that you may take heed.**

**16:90**

**18. O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do.**

**19. And be not like those who forgot Allah (i.e. became disobedient to Allah) and He caused them to forget their ourselves, (let them to forget to do righteous deeds). Those are the *Fasiqun* (rebellious, disobedient to Allah).**

**59:18, 19**

## 6.2.2. PERMITTED – GOOD DEEDS

Permitted – good deeds are those allowed by the Qur'an and Sunnah, i.e. deeds determined to be thus allowed. **Muhammad (s.a.w) said: "That which is lawful is clear, and that which is unlawful is clear, and between the two of them are doubtful (or ambiguous) matters about which not many people are knowledgeable."**

It is clear that one should first know which deeds will not be forgiven, and which are the major sins, grave sins, etc.

One should avoid all sins and prohibitions according to priorities - degrees. They are explained in chapter 2.

One should be well informed, careful and deliberate about what is prohibited. One should also know what good deeds are and how they are valued, i.e. which deeds are the best, better, etc.

At the farewell hajj, Muhammad s.a.w. also said the following: "O people! The Almighty Creator has without doubt openly revealed in His Book the Qur'an, which was sent to all mankind, the things that are allowed, as well as those from which you must keep away and abstain. Therefore, consider permissible what is permissible and forbidden what is forbidden. Trust in the Book that was sent to you and its secrets which fascinate minds and act according to its proper and firm decisions to which there can be no objection. Use the knowledge learned from the words of wisdom it contains."

Prohibited deeds and matters have previously been mentioned. Now it should be explained what good deeds are according to their priorities.

When Muhammad (s.a.w) was asked about the best of deeds he answered: **"Faith in Allah and His Messenger"**, then he was asked: **"What next?" "Jihad (struggle to the utmost) in the cause of Allah"** - he replied. Then he was asked: **"What next?" "Pilgrimage accepted into the grace of the Lord"** he said. (Sahih al-Bukhari I page 48, Hadith 19)

So, the first best deed is honest and proper faith. How such faith is manifested is best explained in verse 177 of Surah Baqarah.



**177. It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masakin* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salat* (*Iqamat-as-Salat*), and gives the *Zakat*, and who fulfill their covenant when they make it, and who are *As-Sabirin* (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqun* (pious - see V.2:2)**

**2:177**

When a man came to Muhammad (s.a.w) and asked him what faith is the Prophet cited this ayah. Then the man said that he was not asking about benevolence but about faith. Muhammad (s.a.w) told him to sit down next to him and said: **"A true believer is one who rejoices in each good deed, for which he hopes and believes that Allah will reward him, and is worried about misdeeds, for which he fears that Allah will punish him."**

Muhammad (s.a.w) then explained the role of each trait in faith and said: **"Faith consists of more than sixty branches, the best of which is to declare there is no God but Allah and the least of which is to remove something harmful from the road, and modesty is a branch of faith. The highest branches are belief in Allah, in the Day of Judgment, in the existence of angels (*Malaaikah*), in the Book (*Kutub*), in the Prophets and Messengers of Allah and in divine predestination. Then follows:"**

**"CLEANLINESS IS HALF OF FAITH" (Hadith)**

**"...AND PATIENCE IS HALF OF FAITH" (Hadith)**

What does being clean mean? Many people think that they are clean, as they are guided by their own knowledge of purity which is not correct.

In order for a person to be clean, such person should have:

- Clean organs and a clean body inside
- Clean stomach
- Clean body on the outside
- Clean clothes
- Clean residence
- Clean environment

Cleanliness is the responsibility of both individuals and the community. Much knowledge, effort and resources are needed for cleanliness.

- In order to have clean organs and clean body inside, one must not eat prohibited food as stated in chapter 2
- In order to have a clean stomach, one should have regular and proper bowel movements and emptying of the bladder. The very salat which is regularly prayed on time regulates this in the best manner, as prayer is approached with a clean stomach and with ablution. For this to be fulfilled, one should not be eating prohibited food and should not be eating too much, too salty, too greasy, too spicy, too hot or too cold food. In particular, one should not be eating with dirty hands, in a dirty place or with dirty people.

**31. O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the *Tawaf* of ) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not *Al-Musrifun* (those who waste by extravagance).**

**Muhammad (s.a.w) said: "Eating less is the head (basis) of all goodness and overeating is the head (basis) of all evil on earth."**

- In order to have a clean body on the outside, one should bathe at least once a week, and bathing after sexual intercourse or sperm ejaculation and female ejaculation is mandatory.
- In order to have clean clothes, one should be take care that impurities from bowel movements or urine do not come into contact with clothes. One should wash both after bowel movements and urinating. If other impurities come into contact with clothes, they should be washed. The body and clothes should be scented after washing, and one should strive to be clean and scented. (those who are able to be scented).
- In order to have a clean residence, one must refrain from walking in shoes in the house, keeping a dog or any other animal. The house is a place where people pray and it must be clean. Muslims are prohibited from praying in state of uncleanness (such as after sexual intercourse), without ablution, in unclean clothes and in unclean places.

**14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success,**

**15. And remembers (glorifies) the Name of his Lord (worships none but Allah), and prays (five compulsory prayers and *Nawafil additional prayers*).**

**87:14,15**

Cleanliness of the environment is the duty of both individuals and the community. The individual is obliged to preserve its cleanliness and to prevent others from polluting the environment. The community is obliged to fulfil the duties of the individual in an organized and substantive manner and to sanction violations.

Patience also has a large share in faith, and is half of faith. It is not easy to be patient, but there is a great reward for patience in both

worlds. It should be noted that patience means to maintain properness and honesty of faith in difficult situations in life.

**153. O you who believe! Seek help in patience and *As-Salat* (the prayer). Truly! Allah is with *As-Sabirin* (the patient ones, etc.).**

**154. And say not of those who are killed in the Way of Allah, "They are dead." Nay, they are living, but you perceive (it) not.**

**155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sabirin* (the patient ones, etc.).**

**156. Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return."**

**157. They are those on whom are the *Salawat* (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.**

**2:153,154,155,156,157**

Temperance also has a large share in faith, and is half of faith. It is not easy to be moderate as that means that one keeps within the limits of Allah in everything, that one has cleansed his hearts of low passions, character flaws, interest and sins to a large extent, that he is of the right mind (soul), that he has no wrong knowledge. These issues have been explained in sections 5.1., 5.2. and 5.3. of chapter 5.

**Muhammad (s.a.w) said: "Moderation is the path to all virtues".**

The following also have a share in faith: prayer, feeding the hungry, loving the Prophet and Prophets, wishing for your brother what you wish for yourself, loving the Ansari, refraining from suspicion, contempt for return to disbelief, shame, work, greeting people with salam, worship in the night of Laylat al-Qadr, fighting in Allah's name, revival of Ramadan nights, fasting, prayer, zakat, following funerals, sincerely wishing well to every believer, fulfilling promises, sharing in Allah's name...

This speaks about the first, best valued deed, i.e. honest (sound) and proper belief in Allah and his Prophet.

The second most valued deed is fighting in the name of Allah. Fighting in the name of Allah is principally a struggle to achieve the goal, the purpose of creation, the existence of life, and that is Allah's nature.

To achieve this highest goal one needs the right knowledge, hard work, effort, will and the fight to save oneself from terrible punishment, which is eternal, infinite for those who ignore their own purpose, the highest goal.

One needs to fight for the salvation of every soul, and especially those who are weak (children) and give them a chance to be saved. If they were left to unbelievers and idolaters, tyrants, sinners, hypocrites, then they would not have a chance as they would force them into disbelief and lead them to ruin. That is why Allah the Almighty already destroyed all mankind, except Nuh s.a.w., his family and the believers who were with him.

**26. And Nuh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!"**

**27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers."**

**71:26, 27**

**73. But if a bounty (victory and booty) comes to you from Allah, he would surely say - as if there had never been ties of affection between you and him - "Oh! I wish I had been with them; then I would have achieved a great success ( a good share of booty)."**

**74. Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allah, and whoso fights in the Cause of Allah, and is killed or gets victory, We shall bestow on him a great reward.**

**75. And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You**

**one who will protect, and raise for us from You one who will help."**

**4:73,74, 75**

The third most valued deed is Hajj accepted by Allah. Hajj is the once in a lifetime obligation of believers. The rest is voluntary. The believer should perform Hajj as soon as he is financially able to, he is not prevented and he took care of the family. Performing Hajj and its acceptance should be confirmation to the believer that his efforts in life were honest and correct according to his abilities, even if the goal has not been achieved. There are two rewards for properly performed Hajj which is accepted by Allah: the first is otherworldly, i.e. paradise and salvation and peace forever, and the second is that Allah the Almighty will forgive all the sins of the person so the person returns from Hajj with a pure heart, as pure as when he was born. Properly performed Hajj means that the person is an honest and proper believer as stated above and that it is correctly performed.

**Muhammad (s.a.w) said: "... the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise" He also said: "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins, will return (after Hajj free from all sins) just as the day his mother gave birth to him."**

The fourth best valued deed is learning in the name of Allah, and that comes first because one first needs to learn, and then to work, live and apply. Thus, one should first truly learn (through contemplation, understanding, comprehension of that which is true) about what honest and proper faith is, what fighting in the name of Allah is, what Hajj is, etc.

Of all signs that need to be learnt, one should first learn the Book of Allah (the Qur'an) and the Sunnah of the Prophet in order to learn what honest and proper faith is, etc.

**45. Recite (O Muhammad ﷺ) what has been revealed to you of the Book (the Qur'an), and perform As-Salat (Iqamat-as-Salat).**

**Verily, *As-Salat* (the prayer) prevents from *Al-Fahsha'* (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.]. And Allah knows what you do.**

**29:45**

The first order is to learn the Book of Allah so that one may know what is prohibited, what the sins and the punishments are, what is ordered and should be done, and what the values and rewards for them are. The salat is ordered after that. Through salat, it is confirmed whether one is an honest and proper believer, because if one, for example, prays but does not know what the sins are and how much they weigh, and what the good deeds are and how they are valued, then one is not performing salat acceptable to Allah, as he commits sins and does not do good deeds.

When one has the knowledge of good and evil, and applies it in life in a correct and honest manner, only then has he fulfilled the condition for salat, and only then the salat prevents him from committing shameful and disliked acts, because he knows that when he begins salat, he steps in front of Allah and he may not step in front of Allah if he has erred and has done evil. Therefore, knowledge about the weight of sin and the value of good deeds is the first condition for salat to be accepted.

The second condition is behaving according to the knowledge. Only then comes the salat which needs to be correct as fiqh requires. This is the third condition.

**Muhammad (s.a.w) said: " Allah does not accept the prayer that does not prevent one from doing bad deeds."**

And what is gained through accepted salat? First, salat as the best deed erases the bad deeds which one has committed in life. Second, salat prevents further sins. And third, it

erases small sins that the believer commits between prayers. It is therefore the shield and the helper and the saviour.

**114. And perform *As-Salat (Iqamat-as-Salat)*, at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salat* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).**

**11:114**

**Muhammad (s.a.w) said: "The five daily prayers and Jumu'ah to Jumu'ah are the expiration of the sins committed between those times."**

Previous sins are erased through salat, new sins are prevented, and small sins committed between prayers are erased. With an absolutely proper salat, one achieves Miraj – an elevation to Allah, i.e. comes into a state of transcendence/state of eternity, bliss and happiness that is difficult to describe. It is at such moments that one understands the transience of this world. Time in such a state is senseless.

Let us return to learning in the name of Allah. We have already discussed the issues of how to learn, what the degrees of knowledge are, and what darkness and light are. It should be noted that the Qur'an should be read daily in order to be constantly reminded of what the right path is and what wrong path is, and how to save oneself.

**53. And, indeed We gave Musa (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurat (Torah)],**

**54. A guide and a reminder for men of understanding.**

**40:53,54**

From these verses, it is clear that one should read the Qur'an every day so that it may be a reminder and a signpost on the right path. Otherwise, the right knowledge on the path to Allah is covered and one accepts some new knowledge or opinions that lead him astray, and this path leads to Hell.



By reading the Qur'an every day, one becomes familiar with Allah's nature and attitude, and the believer is obliged to harmonize his attitudes with Allah's attitude about each thing he lives, works, thinks, feels, understands... Thus, one improves all of his actions and is set on the right path leading to salvation, i.e. Paradise.

**Muhammad (s.a.w) said: "Reciting the Qur'an is one of the best deeds of my followers."**

**"Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it."**

Learning is a strict duty of believers from birth to death. Both those who learn in the name of Allah and those who teach in the name of Allah do the best deeds. Those who were given science will be particularly elevated. Given that there are no more prophets after Muhammad s.a.w., scholars are the heirs of the Prophets of Allah, i.e. they are the ones who are the leaders of the Muslims and those whom the believers are obliged to listen to and follow, unless the learned ingratiate with the rulers (government) or indulge in worldly pleasures. In such situations, scholars must not be listened to or followed, and must be kept away from.

**Muhammad (s.a.w) said: "Scholars are the inheritors of the Prophets as long as they do not consort with the rulers or engage in worldly life. If they do, they have betrayed the Messengers, so avoid them."**

A scholar who obeys the authorities which implement something else than Allah's law is then a danger to the faith and the faithful, because he then uses his knowledge on the path of shaytan, and instead of leading to the right path, he seduces and leads to delusion. Today, there are a great number of representatives of Islam in the world who play the role of leaders and ulama but ingratiate with the government which fights against faith and against the faithful.

Indeed, such people are corrupted and woe to them.

Those who are real scholars are the right company for people – their pride and their mirror, and they are a blessing from Allah who sent them to people to help them to revive and guide them on the right path, the path of salvation.

**Muhammad (s.a.w) said: "The ink of the scholar is more sacred than the blood of the martyr."**

**"One learned man is stronger in the fight against evil than a thousand ignorant worshippers."**

**"Socializing with a learned person is a form of ibadah."**

**"Learned is the one who applies his knowledge (which is true)."**

**"Allah will not take away knowledge from His servants, but knowledge will be taken away as the men of knowledge are taken away until there is not a single man of knowledge left. Then people will take ignorant men for their leaders who will be asked something and give a fatwa (decision) without any knowledge. They will go astray and lead others astray."**

- The following best deed is salat. Salat has already been discussed. As Hajj, salat is one of the foundations of faith. Let us repeat once again the conditions that must be met for salat to be accepted by Allah. The first condition is the right and true knowledge about the weight of sins and the value of good deeds. The second condition is behaving in accordance with knowledge. The third condition is properly performing the salat as defined in fiqh. (Clean body, i.e., clean organs and stomach, clean body on the outside, ablution, clean area and clean clothes, praying carefully, humbly, piously).

- The following best deed which is also the foundation of faith is fasting. Fasting lasts for one month in a year during which the faith is purified, renewed, deepened. It is a month of competing in good deeds, a month of patience. Fasting is a shield against evil. During fasting, in addition to abstaining from eating, drinking, sex and ingesting anything, the believer must control himself in order to avoid committing any sins, in particular lying, slandering, defamed, false swearing and looking with passion. During fasting, the believer completely controls himself so as not to commit any sin. If he lies, he should immediately remember

that lying may invalidate his fasting, he should stop and withdraw his words. This helps the believer to carefully manage and control himself even after fasting is completed. The condition for fasting is, first of all, to refrain from committing any sins, and to do good deeds. This should be done with the right knowledge and careful attention. The goal of fasting is to become pious.

**Muhammad (s.a.w) said: "Fasting is the dearest deed to Allah."**

**"Fasting and the Qur'an will intercede for the slave on the Day of Judgement."**

**"Fasting is a shield from the fire and from committing sins."**

**"Allah has made the month of Ramadan a competition in good deeds."**

**"Those who do not stop using foul language and slandering while fasting, get nothing from their fast except hunger and thirst."**

The following best deed which is also the foundation of faith is zakat.

Zakat is the right of the poor to the wealth of the rich people. Zakat is not voluntary but it mandatory for every Muslim who has an excess of the nisab. Zakat is giving the fortieth part of the excess (see Fiqh). The manner of giving zakat is clear and does not change, but the performance of zakat is a duty which must be given due attention. Acquiring excess can be achieved in various ways, but those who give zakat should acquire such excess only in the manner permitted in accordance with Allah's law. If acquiring excess is not performed in accordance with Allah's law, then zakat from such excess is not accepted. Here is an example: two Muslims are engaged in trading foodstuffs. The first Muslim understands that the first condition for good deeds is doing what is permitted by the laws of Allah and thus strives to earn through fair trading and give zakat. The other Muslim does not care much about the permissibility of the transactions. In his shop he buys and sells what is forbidden (knowingly or unknowingly). The income with which he supports himself and his family has not been earned in a proper manner and fairly, and thus his zakat is improper and is not accepted. He thinks he is doing well, but is not, as he sells what is

useful for people such as bread, milk, sugar, fat, etc., but also sells alcohol, pork and pork fat. He has caused great damage, harm and evil with his business, but he thinks he is doing well. He ostensibly performs the duty of zakat and gives zakat, but does not perform it with the required conditions, i.e. he performs an Islamic regulation with passion as the foundation.

In order for a regulation to be Islamic, it must be proper in its foundations and conditions. A true Muslim approaches all situations with full understanding (comprehension) and commitment to Allah, i.e. performs all duties in the best manner.

**Muhammad (s.a.w) said: “Allah loves to see one’s job done at the level of Itqan.”**

How can one invest in a business from which he collects profits, without knowing and without controlling the business operations? Whoever invests in a business which is any way connected with for example interest is doing haram, and the zakat from such business is not proper. Zakat is in most cases linked with man's work. Thus zakat has the role of controlling the man's work, because for zakat to be proper, the work must be proper. In order for work to be proper, all four conditions for good work must be fulfilled, as already mentioned. Working is a religious duty of every able human being, and Allah the Almighty values it the same as salat and prayer.

When we later discuss the fourth condition for a good deed, i.e. its performance, we will explain how deeds should be performed.

The types of zakat have been explained in detail in the hadith, as well as to whom is zakat given and why, and to whom zakat is not given to.

**60. As-Sadaqat (here it means Zakat) are only for the *Fuqara'* (poor), and *Al-Masakin* (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for *Mujahidun* - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.**

**Muhammad (s.a.w) said: "Allah has made incumbent upon people to take Zakat from the wealthy and give it to the needy."**

The best deeds also include giving charity, helping relatives, orphans, the poor, neighbours, friends, passengers without funds, etc.

Therefore, good deeds are ranked as follows, and they are also the foundations of faith and belief.

1. Honest (sound) and proper faith in Allah and His Messenger.
2. Fighting in the name of Allah
3. Proper Hajj accepted by Allah
4. Learning in the name of Allah
5. Salat, zakat, working, fasting, sharing in the name of Allah

These are the five foundations of faith (iman) and belief (Islam).

There are many more good deeds that need to be done, and they are mentioned in the Qur'an and Hadith.

The best deeds, i.e. foundations of deen (faith and belief) should be learned and understood with reason and then fulfilled.

**Muhammad (s.a.w) said: "Do you want me to tell you who are those that know the principles of Islam?" "Yes, we do" said the companions. "Those who do not lose hope in the mercy of Allah, those who live between fear of Allah and hope in Allah's mercy. There is no good in prayer if a believer has not learned to perform it properly and in science which he does not comprehend or in reading a text if he does not understand it."**

As the Prophet Muhammad s.a.w. said, food is achieved only through religious understanding, comprehension and good performance, keeping the limits of Allah and not crossing such limits in times of great troubles.

### **6.2.3. GIVING RIGHTS TO THOSE WHO ARE ENTITLED TO SUCH RIGHTS AND IN THE RIGHT MANNER**

Before starting a deed, it is necessary to determine whether the rights of others have been fulfilled.

For example, how can one build a house on land that is not his, or how can a person can give charity to another man while he has poor parents who need help or poor relatives or neighbours, etc.? Or how can one produce something which is entirely useful, but throw the waste into the river or the environment and thus pollute the environment, poison and destroy people, animals and plants...? There are a large number of examples, and this condition should be carefully taken into account. Man should have a permanent sense of justice and fairness. It should be noted that justice is only that which is based on Allah's law. Given that today the Qur'an is the only book of Allah that has been entirely preserved from any changes and it will be so until the Day of Judgment, and that the Qur'an contains the main foundations of all previous Allah's books, and that the Qur'an has been sent to all of humanity, justice founded on the Qur'an and explained in the Sunnah is the only true justice appropriate for humankind, while everything else that is not based on Allah's law is unlawful. Therefore, those who have reason and who cannot be seduced by any affiliation to any nation, environment and infidel establishment should, in addition to recognizing only the justice of Allah's law, strive to establish the law of Allah on earth, which is Allah's mercy for people and the salvation in both worlds. Only then are people truly protected from harm from either side, and people can be adequately (appropriately and with the right measure) treated for their actions. Accordingly, there are two tasks related to justice for those who have reason, faith and morals. The first is to establish general justice on earth, and the other is to struggle to apply justice in the present state as required by Allah's book. A law of a country may be in favour of someone to achieve what he has intended, but such person needs to know whether this what he intends is justified by Allah's law and, if so, to follow his intent to the extent that it agrees with Allah's law, and if not, to seek a solution in a way that will be in accordance with Allah's law.

Those who believe should primarily be interested in how to save themselves, their families and others whom they can save, and take salvation as a guide that will set them on the right path. When people

are confronted with Hell, many will curse themselves and those they followed and who presented them with false values in life by elevating loyalty to the nation, a wrong faith, ideology, infidel establishment, passion ... over truth and justice and who showed such things as beautiful, constantly creating intrigues to stay in them. Followers accepted them due to the weakness of their character and inclinations for passion. When the Judgment Day come, then it is over, and that is why it is necessary now while there is still time to break that suffocating trap with the greatest determination and to fight against weaknesses of character even at the cost of loss of all and life, and save oneself, one's family, friends and the rest from terrible punishment, which is eternal, painful and humiliating, without hope of salvation and which will never end.

**31. And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it," but if you could see when the *Zalimun* (polytheists and wrong-doers, etc.) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"**

**32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimun* (polytheists, sinners, criminals, disobedient to Allah, etc.).**

**33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allah during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?**

**34:31,32,33**

**36. But those who disbelieve, (in the Oneness of Allah - Islamic Monotheism) for them will be the Fire of Hell. Neither it will have**

a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!

**37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allah will reply): "Did We not give you lives long enough, so that whosoever would receive admonition, - could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zalimun* (polytheists and wrong-doers, etc.) there is no helper."**

**35:36,37**

#### **6.2.4. DOING GOOD DEEDS**

Before starting a good deed, the faithful person intends to do so only in the name of Allah, and that means respecting His prohibitions and commands appropriately, conscientiously and thoroughly, and for the purpose of pleasing Allah. It should be noted that the mere intention is not enough, if the person does not know the deed or does not know it sufficiently. In addition to intention, it is necessary to have knowledge and skills, both of which should be at a high level - the level of reasonable comprehension. It should also be noted that reasonable comprehension means to understand something entirely, i.e. understand it in its essence and with all of its implications, in all situations and environments. In order to know and understand in this fashion, one first needs to learn. Some things require years of preparation and learning, especially jobs which support the man and his family.

Each deed must be done honestly, which means correctly, properly and without sinning. Nothing should be started before referring to this verse:

**36. And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allah).**



In the previous chapter, it was mentioned that infidels will suffer a humiliating punishment, if man did not use his vision, hearing, heart and mind in the way prescribed by Allah the Almighty, following what is commanded and keeping away from what is forbidden and dubious. Mankind will be deprived of these in the next world, and how terrible it will be for a man who had hearing, sight, heart and mind, and loses it all and appears faceless in both character and soul, demoted to the level of primitive beings, and is then subjected to painful punishment in this state.

**34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.**

**25:34**

Deeds should be done properly so as to prevent any bad consequences. This is a charity to people. Respecting the four conditions for good deeds, such deed provides security, confidence, peace, good and trust among people and paves the way for faith - chaste life.

**Muhammad (s.a.w) said: “A Muslim is the one from whose tongue and hands the Muslims are safe; and a Muhajir (Emigrant) is the one who refrains from what Allah has forbidden.”**

It is clear that even the smallest deed has value if it is done in accordance with Allah's requirements for good deeds. Recognizing and respecting Allah's definition of "good deed" as set out above, an honest man will seriously contemplate what deeds he must not and can do, if qualified to do so.

Ignorant, dishonest people, sinners, disbelievers follow their own passions neglecting their responsibility before Allah and people, and take lightly duties for which they are not qualified. There are two conditions to entrust someone with a duty: morality and capability. There is no true morality without piety. If a person is moral, but not

capable, he will fail at the duty, and if someone is capable, but not moral, he will fail at the duty in a situation where he reveals his immorality due to his passion.

An honest person first asks whether he can justify what he has been entrusted with, i.e. responsibly fulfil his duty and do good, as Allah the Almighty commanded. It is thus better to do the smallest deed well than do a great deed in a superficial and careless manner.

**When Muhammad (s.a.w) was speaking to a crowd of people, a Bedouin came and asked him: "When will the Hour (Doomsday) take place?" Muhammad (s.a.w) continued his talk. When he finished his speech, he said, "Where is the questioner, who inquired about the Hour (Doomsday)?" The Bedouin said, "I am here, O Allah's Apostle." Then the Prophet (s.a.w) said: "When honesty is lost, then wait for the Hour (Doomsday)." The Bedouin said: "How will that be lost?" Muhammad (s.a.w) replied: "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday)".**

As soon as one starts acting improperly, not respecting the rights of others, it causes harmful consequences and confusion that is transmitted to other people, and paves the way for resentment, anger, cursing, fights, distrust, uncertainty, disorder and a difficult situation for the people.

**Muhammad (s.a.w) said: "The real signs of the collapse of the world are: the disappearance of knowledge, the perpetuation of ignorance, alcohol consumption and prostitution."**

**"After you days will come when ignorance will become widespread, knowledge will disappear and there will be much Harj" The people asked: "O Messenger of Allah, what is Harj?" He said: "Killing, killing!"**

Those who do good deeds will be preserved and rewarded with many goods in this life as well. Many Muslims should check their worship and good deeds to see whether they are founded soundly or should be founded soundly, in order to be on the right path and live Islam. One cannot live Islam in an ignorant (un-Islamic) manner, i.e. follow Islamic regulations with passions (low passions, defects of character, interests, sins). This is not Islam and leads away from faith.

Islam is the right path, and those who live Islam in an Islamic manner are on the right path. These are the true believers.

A person can perform shahada, salat, zakat, fasting and Hajj all his life ... but all this can be superficial, and the key question is what will happen to such person on the Day of Judgment.

If good deeds are done as said, then results are achieved quickly in this world as well, and so the believer feels peace, safety, hope for salvation in his soul and heart, and he himself and his environment witness the transformation to honesty and good, and he acts based on a sound foundation from which it is easier to rise to unprecedented heights.

**148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is Able to do all things.**

**2:148**

**9. Allah has promised those who believe (in the Oneness of Allah - Islamic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).**

**5:9**

**42. But those who believed (in the Oneness of Allah - Islamic Monotheism), and worked righteousness - We tax not any person beyond his scope, such are the dwellers of Paradise. They will abide therein.**

**7:42**

**56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allah's Mercy is (ever) near unto the good-doers.**

**7:56**

Muhammad (s.a.w) said:

**"The survival of the world is conditioned by the work of people for the common good."**

**"The best amongst you is he who works for the common good."**

**"The best among you are those who do not neglect this world for the sake of the other world, nor neglect the other world for the sake of this world."**

**"The most beloved people to Allah are those who are most beneficial to other people."**

**"Benevolence is your duty, it goes along with piety and it is the path to Jannah."**

**"Lying is severely prohibited, it goes along with immorality. This is the path to Hell."**

**"The most beloved people to Allah are those who are best to their families."**

**"Fortunate are those who sincerely believe, who speak the truth, whose conscience is clear and who judge everything objectively."**

#### **6.2.5. THOSE WHO PRETEND TO BELIEVE**

It should be noted that Muslims who adhere to Islamic foundations such as the shahada, salat, fasting, zakat and hajj but perform them in the manner dictated by their environment are not believers, and if they think they are, they mislead others, misrepresent the faith and lead others away from the faith of salvation.

What is it that they do so that their faith is not accepted and they have no faith in their hearts?

Let us begin from the aforementioned foundations of faith and belief. Let us explain them from the standpoint of the first foundation of deen, and that is honest and proper belief in Allah and His Messenger. This includes knowledge of Allah's nature and living according to such knowledge. This is acquired through daily reading of the Qur'an and the desire to adjust one's attitude about all things (while respecting the priorities) with Allah's attitude about these things. Most people never read the Qur'an, let alone adjust themselves with Allah's attitude. They then follow the opinions of the given environment which cover their hearts and minds, and the opinions of the environment where there is no Islamic establishment is ignorant, hypocritical and non-believing.

The leadership of Muslims was decapitated and it now consists of representatives of Muslims who are obedient to the authorities (who

do not have faith and belief), and act with a mission to ruin the faith, belief and believers in accordance with the possibilities of the environment and situation. They are the extended arm of the kafir establishment.

Such leadership of Muslims is wicked and evil, and those around them are obedient to them and do not resist them, and they assign their people to the farthest places in which they have influence. Thus, the entire diaspora is enslaved by these people who keep Muslims in delusion and ignorance and lead them to destruction, and those who follow them are without true character themselves as they do not realize where they are lead, and show that their belief is superficial and that they have no faith. The worst is that they all think they will be saved, and they are doing good. (There are exceptions to these, those who attempted to change it, but they were prevented by taghut). The entire infidel establishment is taghut. Allah has already once turned those who obey taghut into monkeys and pigs and punish them with hell.

The hasty persons will again ask how a man can be turned into a monkey and a pig. The man is a man with his human characteristics, but when he starts to obey those who commit injustice, violence, evil, obscenity in an organized and premeditated manner, i.e. the taghut, then his character transforms into a monkey and pig.

If these Muslims who believe only deceptively and superficially, were to read the Qur'an daily and corrected themselves, they would know that their evil representatives deceive, lie and ruin them, and would also know that their belief and faith are not sincere and correct and that hell awaits them – a terrible place from which there is no escape.

They are overpowered by the infidel establishment, their representatives as an extended arm of this establishment and due to the lack of their character. Through obedience to this establishment instead of to Allah and His Messenger through the Qur'an and the Sunnah, their hearts essentially express affiliation with the infidel establishment, i.e. taghut and he is their deity.

Will they come to their senses? Here are the lessons from the Qur'an that admonish such Muslims:

1. O Prophet (Muhammad ﷺ)! Keep your duty to Allah, and obey not the disbelievers and the hypocrites (i.e., do not follow their advices). Verily! Allah is Ever All-Knower, All-Wise.
2. And follow that which is inspired in you from your Lord. Verily, Allah is Well-Acquainted with what you do.
3. And put your trust in Allah, and Sufficient is Allah as a *Wakil* (Trustee, or Disposer of affairs).
4. Allah has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. [Az-Zihar is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach.], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth, and He guides to the (Right) Way.

33:1,2,3,4

These verses clearly (tell) point out that Muslims should only obey Allah and His Messenger and rely on Allah on this path, otherwise their hearts will be like the hearts of disbelievers and hypocrites. Allah warns them that if they do not come to their senses and continue being loyal to the taghut, He will bring another people who will be loyal to Allah, and He will destroy them.

**54. O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.**

**55. Verily, your *Wali* (Protector or Helper) is Allah, His Messenger, and the believers, - those who perform *As-Salat* (*Iqamat-as-Salat*), and give *Zakat*, and they bow down (submit themselves with obedience to Allah in prayer).**

**56. And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.**

**5:54,55,56**

It should be noted that these deceiving believers also do not share in the name of Allah as they should, and this is one of the reasons why Muslims are failing.

In order to save the iman, Islam and the Muslims, all resources should be sacrificed in a given moment and situation; otherwise, intrigue is created, and disbelievers achieve subjugation very easily. Do these Muslims think that disbelievers will help them? Disbelievers help each other.

**72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah as well as those who gave (them) asylum and help, - these are (all) allies to one another. And as to those who believed but did not**

**emigrate (to you O Muhammad ﷺ), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance, and Allah is the All-Seer of what you do.**

**73. And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one *Khalifah* - chief Muslim ruler for the whole Muslim world to make victorious Allah's Religion of Islamic Monotheism), there will be *Fitnah* (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).**

**8:72,73**

This also says that if Muslims do not help each other in the name of Allah, they will not only be destroyed but later generations will be prevented from salvation, as a great disorder will rule on earth (violence, terror, injustice, chaos, ...).

As for the second foundation of deen, which is fighting in the name of Allah, it is clear that they do not follow this foundation but rather obey the infidel establishment. We need to fight against the enemies of Allah in order to create the Islamic establishment, and as mentioned above and should be repeated: the Islamic establishment is a community in which people have introduced the Islamic regulations in accordance with the Qur'an and Sunnah, people who clearly know the truth and apply the truth in an organized manner respecting the priorities and the conditions, who do not lie and do not speak falsely, who fulfil their promises, who are always ready to give even their lives and property in the name of Allah, who perform all of their duties honestly and thoroughly, who pay attention to morals, forbid evil and enjoin what is right.

**Muhammad (s.a.w) said: "Every nation has its own pious path. The pious path of my Ummah (followers) is fighting in the way of Allah; every nation has its own specific devoutness, the specific devoutness of my Ummah (followers) is guarding Muslim frontiers against enemies."**

**"When my Muslim followers (Ummah) abandon enjoining what is good and forbidding what is wrong, they will lose the blessing of the Qur'an (they will not read it because reading it will be a painful reminder of their cowardice, weakness and negligence), and when they become infatuated with this world there will be no room for Islam in their lives."**

Given the fact that such Muslims are not well acquainted with the weight of all sins and the value of good deeds, they commit sins so their salat does not prevent them from doing evil and is not accepted, as their hajj and zakat are not accepted. Due to failure to fulfil the first two foundations of deen (honest and correct belief in Allah and His Messenger, and fighting in the name of Allah), the other foundations of faith are also questionable - salat, zakat, hajj, shahada.

They often prove that they are the extended arm of the kafir establishment.

In the community, they are the ones who oppose the introduction of the Islamic establishment, oppose those Muslims who



possess the right knowledge about the sources of evil, about who supports evil and how an Islamic community should be created in an Islamic establishment, not the kafir establishment.

Some of them are informers for the kafirs, and some are moulded by these informants, so together they are the ones who resist the true faith and belief, i.e. the true deen. They take pleasure in this world, but do not care for the future world.

They express a desire for the next world only in words, and once a situation arises for them to prove these words, they choose worldly lethargy instead of otherworldly rewards (and salvation), and they fight against the faithful. They fight in the name of Shaytan (Satan). They are cowards and they resemble women.

In one verse of the Qur'an, such people are compared with the wives of Allah's prophets Nuh s.a.w. and Lut s.a.w. who deceived their husbands. Similarly, these so-called Muslims deceive the believers, but achieve only deceiving themselves. They are the ones who do not believe, and we know what punishment awaits the unbelievers.

**10. Allah sets forth an example for those who disbelieve, the wife of Nuh (Noah) and the wife of Lout (Lot). They were under two of our righteous slaves, but they both betrayed their (husbands by rejecting their doctrine) so they [Nuh (Noah) and Lout (Lot)] benefited them (their respective wives) not, against Allah, and it was said: "Enter the Fire along with those who enter!"**

**66:10**

These are just warnings for those who can still be recovered to come to their senses, whereas it is known that informants are tyrants and they have no helpers.

**47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allah is the All-Knower of the *Zalimun* (polytheists and wrong-doers, etc.).**

**48. Verily, they had plotted sedition before, and had upset matters for you, - until the truth (victory) came and the Decree of Allah (His Religion, Islam) became manifest though they hated it.**

**9.47,48**

It is the obligation and duty of those Muslims who believe to free themselves from the shackles of the kafir establishment and its extended arm – the traitors of Islam and Muslims, and to strive for creating an Islamic establishment among the Muslims. Only in this way can the Muslims revive and restore the character of honest and sincere believers, their honour and pride, and save themselves and their families from hellfire and allow generations to come to be saved. We should not forget that over harsh and strict angels are above the hellfire, that there is no exit from hell.

**6. O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded.**

**66:6**

**14. O you who believe! Be you helpers (in the Cause) of Allah as said 'Iesa (Jesus), son of Maryam (Mary), to *Al-Hawariun* (the disciples): "Who are my helpers (in the Cause) of Allah?" *Al-Hawarieen* (the disciples) said: "We are Allah's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the uppermost.**

**61:14**

O Allah, let us be those who will glorify, praise and exalt you with the purest hearts and the most sincere language, and save us!  
AMIN!

**180. Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him!**

**181. And peace be on the Messengers!**

**182. And all the praise and thanks be to Allah, Lord of the '*Alamin* (mankind, jinns and all that exists).**

**37:180,181,182**